A SERMON PREACHED

at Pauls *Croſſe* the third of March, 1610.

By *Theophilus Higgons.*

In teſtimony of his heartie reunion with *the Church of England, and humble ſubmiſſion thereunto.*

Publiſhed by Command.

MICAH 7.8.

Reioice not againſt me, ô mine enemie: though I fall, I ſhall riſe againe; when I ſhall ſit in darkeneſſe, the Lord ſhall be a light vnto me.

AT LONDON
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GEntle Reader, whereas in the former impreſsion, by reaſon of importunate haſte of the Worke, ſome few faults eſcaped, and eſpecially, page 4. l. 22. in this thou ſhalt find them corrected. Farewell.

A SERMON PREACHED AT PAVLS Crosse, the third of March. 1610.

EPHES. 2. verſ. 4. 5. 6. 7.

4 *But God, who is rich in mercy, through his great loue, wherewith he loued vs,*

5 *Euen when we were dead by ſinnes, hath quickned vs together in Chriſt, by whoſe grace you are ſaued,*

6 *And hath raiſed vs vp together, and made vs ſit together in the heauenly places, in Chriſt Ieſus,*

7 *That he might ſhew, in the ages to come, the exceeding riches of his grace, through his kindneſſe towards vs in Chriſt Ieſus.*

THere is a fourefold condition, or eſtate of Man. The firſt of *Innocency*: the ſecond, of *Sinne*: the third, of *Grace*: the fourth, of *Glory*. The firſt, by creation from God: the ſecond, by propagation from our Parents: the third, by regeneration from the Spirit: the fourth, by real poſſeſſion of Heauen.

Now as the ſubſtance of my text leadeth me to entreate peculiarly, of the third conditiõ, or eſtate (which is the ſtate of *Grace*) ſo the very firſt word, and entrance thereof [BVT: a diſcretiue particle] directeth me vnto a conſideration of

our ſecond eſtate; to wit, the ſtate of *Sinne*: which the Apoſtle deſcribeth in this manner.

1 *And you hath he quickned, that were dead in treſpaſſes, and ſinnes.*

2 *Wherein, in times paſt you walked according to the courſe of this world, and after the Prince that ruleth in the aire, euen the ſpirit, that now worketh in the children of diſobedience:*

3 *Among whom we alſo had our conuerſation, in times paſt, in the luſts of our fleſh, in fulfilling the will of the fleſh, & of the mind, & were by nature, the children of wrath, as well as others.* It followeth, now, in my Text: *But God who is rich in mercy, &c.*

This is the connexion, and dependency of theſe wordes. Before, there was the ſtate of *Sin*, here is the ſtate of *Grace*, the one oppoſed vnto the other; whereby the deformity of the firſt, and dignity of the ſecond, doth more ſpectably
1 appeare For in the former, wee learne what we were by nature (corrupted, not created nature,) in the other we learne
2 what we are by grace. In the former wee behold our owne
3 miſery: in the ſecond we contemplate the mercy of God. In the former wee ſee our captiuity: in the ſecond our deliue-
4 rance. In the former we ſee our death in ſin: in the ſecond, our life in Chriſt. Therefore excellently ſaith our Apoſtle: *Where ſin abounded, there grace abounded much more: that as ſin had raigned vnto death, ſo might grace alſo raigne by righteouſnes vnto eternall life, through Ieſus Chriſt our Lord.* Ro. 5. 20. 21. Thus the ſtate of *ſin*, in time, and order, is before the ſtate of *Grace*: as the euening was before the morning (Ge. 1. 5.) and the darkenes before the light. *You were once darkenes, but now you are light in the Lord.* Epheſ. 5. 8.

For ſome liued without the Law, as *Gentiles*: ſome vnder the Law, as *Iewes*: now both are vnder grace. But it is one thing to be *in* grace, another thing to be *vnder* grace. Many liue now *vnder* grace, but not *in* it: many liued heretofore *in* grace, but not *vnder* it. For (properly) to liue *in* grace, is oppoſed vnto the ſtate of ſinne: to liue *vnder* grace, is oppoſed vnto the ſtate of the Law. The firſt is the ſtate of

perſons

persons, who haue grace dwelling in them: the second is the state of *time*, wherein grace is offered vnto all.

Both are ioyned here together in my Text. The state of *time*, wee are vnder grace: the state of *persons*; wee are in grace: so that we are deliuered from the power of the law, and of sinne; from the condemnation of the first, and from the dominion of the second. *Sin* preuaileth not to dominion: why? we are in grace. The *Law* preuaileth not to condemnation: why? we are vnder grace. And this is the scope of my Text.

Wherein there is such amplitude, and variety of matter, that plenty it selfe hath made me poore, it being hard to say, where, and whence I should take the beginning of my discourse: as also it is hard to say, where I may conclude the same. But since the time hath power ouer my thoughts (at the least ouer my words) and boundeth them within the limits of an houre or two; I cannot speake all of a little in my Text as I would: therefore I will speake a little of all therein, as I may; obseruing fiue generall circumstances, as they present themselues in order vnto your view.

The first is, the Author of our saluation; God: or God in Christ. For *God was in Christ, reconciling the world vnto himselfe*: 2. Cor. 5. 19. 1.

The second is, the causes, which mooued God vnto this excellent worke: and they are three. First, *Mercy*: v. 4. not bare mercy, but with an addition, *rich* in mercie. Secondly, *Loue*, and that not a naked loue, but with an addition, *great* loue. Thirdly, *Grace*: v. 5. not simply grace also, but with an addition, *exceeding riches* of his grace. v. 7. And heere, with this motiue, or cause, I will ioine the effect also: *by grace you are saued*. 2

The third is, the persons, or subiect, vpon which the benefits are conferred; *Vs*. Wherein you may obserue; First, the extention of the subiect: to wit, *Iewes*, and *Gentiles*, both included therein. Secondly, the condition: *dead in sinne*. 3

The fourth is, the benefits bestowed vpon vs: and they are three. First, viuification of the spirit: *He hath quickned* 4

vs together in Christ, ver. 5. Secondly, resurrection of soule, and body: *He hath raised vs vp together*: vers. 6. Thirdly, Session of both in heauen: *He hath made vs sit together in the heauenly places, in Christ Iesus.*

5. The Fifth, and last is, the end, and finall cause of all this happinesse toward vs, and indulgence from God: *That he might shew in the ages to come, the exceeding riches of his grace through his kindnesse towards vs in Christ Iesus.*

First of the Author.

THe Author of our saluation is he, that is the author of our creation; GOD. *Non est qui reficiat, nisi qui fecit*, saith S. *Bernard*. None can make vs good of euill, but hee that made vs somthing of nothing. It is he that, in my creation, *dedit me mihi*, gaue me vnto my selfe, by creating me after his owne image. It is he that, in my redemption, *dedit se mihi*, gaue himselfe vnto me, by redeeming mee with his owne bloud.

But you must vnderstand, that this sacred name of GOD, is taken sometimes *essentially*, sometimes *personally*; and this is necessary to be known in the explication of my text. *Essentially* it includeth the three persons, subsisting in one vndiuided nature: as Gen. 1. 1. *In the beginning*, GOD *created the heauen, and the earth.* Therefore the originall hath it thus, ברא אלהים, *creauit Dij*: the Gods created. The noune is plurall, the verbe singular; to shew a trinity of persons, in the vnity of essence.

Somtimes this sacred name is taken *personally*; importing one person of the diuine nature: as Ioh. 1. 1. *In the beginning was the Word, and the Word was with* GOD: That is, the Sonne was with the Father. *With him*, because *from* him. With him [*Deus apud Deum*] by eternall coexistencie: from him [*Deus de Deo*] by personall procession. In which respect, precisely the Father is not with the Sonne; the Father, and the Sonne are not with the holy Ghost; but the Sonne is with the Father,

In the beginning &c

ther, and the holy Ghoſt is with them both.

For as God is the *God of order* in all his creatures, & externall works; ſo he is a God of order in himſelfe alſo, and in his internall works. There is a priority of order in the Father before the Sonne, and in them both before the holy Ghoſt. So that the Father, being the fountaine of the other, hath a prerogatiue of order in his perſon, and conſequently a prerogatiue of order alſo, in this glorious name of GOD.

And thus it is in my Text: GOD, *who is rich in mercy*: that is, the Father. For though it be true in faith, that euery perſon is equally mercifull, louing and gratious; yet in this place, it is proper to ſay, that God the father is rich in mercy, and great in loue, and exceeding in grace. For here is a neceſſary relation of one perſon to the other: *God quickned vs in Chriſt*: that is, the Father in the Sonne.

Now to the matter it ſelfe. It is *God* that quickneth vs, raiſeth vs, &c. not *Angels*, not *Man*, not his own *Works*, not his owne *Will*. Not *Angels*, they are *miniſtring Spirits*, Heb. 1. 14. not quickning, not raiſing ſpirits. *Suggerunt bonum, non ingerunt: hortantur ad bonum, non bonum creant*, ſaith *S. Bernard*: They may exhort vnto good, by their ſuggeſtion, they cannot powre it into vs, by infuſion: they may perſwade it, they cannot create it in vs. Not *Man* himſelfe: for the wandring ſheepe ſought not the ſhepheard, but the carefull ſhepheard ſought out the ſheepe, Math. 18. 12. Not the *Works* of man: for can a dead tree bring forth liuing fruit? or an euill tree good fruit? Math. 7. 18. Finally, not the *Will* of man: for we did not preuent God in deſire, but it is *he, that worketh in vs both the will, and the deed, of his owne pleaſure*. Phil. 2. 13. For though in actions naturall, & ciuill, man hath a liberty of will, yet in actions ſpirituall, and ſupernaturall, his will is dead, vntill it bee reuiued by GOD.

Thus, all other meanes excluded, God is the onely agent in this great, and glorious worke. *Saluation is of the Lord*, Ionah 2. 9. Therfore ſaith God vnto his people: *I, euen I, am he, that putteth away thine iniquities, for my owne ſake, and will*

will not remember thy ſinnes : Eſay 43. 25. *I*, with an ingemination, *euen I* ; excluding all other meanes : *for mine own ſake* ; excluding all other motiues.

And this point is excellently inforced by *Moſes*, ſpeaking thus vnto the children of Iſrael, leſt they ſhould attribute that vnto themſelus which was due vnto God alone; *The Lord thy God hath choſen thee to be a precious people vnto himſelfe, aboue all people, that are vpon the earth. The Lord did not ſet his loue vpon you, nor chuſe you, becauſe you were more in number then any people : for you were the feweſt of all people. But becauſe he loued you, and becauſe he would keepe the oath which he had ſworne vnto your Fathers*, Deut. 7.6. 7. 8. No merit in them, but grace in him; that ſo they may truely ſay ; *Not vnto vs, ô Lord, not vnto vs, but vnto thy name giue the glory*, Pſal. 115. 1.

Now if the *Iewes* could plead nothing but the loue of God for his peculiar fauour, what can the *Gentiles* plead for themſelues alſo, but the ſame loue of the ſame God? Therefore ſaith our Apoſtle; *God who is rich in mercy*, &c. *he hath quickened vs*, &c. So that now we are come from the *Author*, which is GOD, vnto the *Motiues*, which are, Mercy, Loue, and Grace in him.

Secondly of the Motiues.

IN theſe alſo there is an order, as well in the attibutes of God as formerly in his name. Here is *Mercy* releeuing vs, and cauſed by his *Loue*. Here is loue embracing vs, and cauſed by his *Grace*. Here is grace ſauing vs, and cauſed by his *Goodneſſe*. For ſome learned Diuines obſerue that theſe foure properties, *Mercy*, *Loue*, *Grace*, and *Goodneſſe*, as they are very like in their effect toward vs, ſo they are all one in God, but yet with a difference of order. *Goodneſſe* is the cauſe of all the reſt, but immediatly of *Grace* ; Grace is the cauſe of the other, but immediatly of *Loue* : Loue is immediatly the cauſe of mercy. So, in God, his *Goodneſſe* is a cauſe

cauſe onely, and his *Mercy* an effect onely: the other are cauſes and effects too. And this is a golden chaine, the firſt linke whereof is goodneſſe in God: the laſt is Mercy, which reacheth vnto vs.

First then of MERCY, as it is heere firſt placed in my Text. GOD who is *rich in mercy*. 1

That there is *mercy* in God, it ſheweth the compaſſion of his nature; that he is *rich* in mercy, it ſheweth the abundance thereof. In both we haue a ſingular comfort. For be it, that he hath *mercy*, that is a comfort: but our comfort is greater, becauſe *dines eſt*, he is *rich* in mercy; for *with him there is plentifull redemption*, Pſal. 130.7. Or be it, that he is *rich*, it ſheweth an abundance, and ſufficiency in himſelfe. But where is our comfort? euen this: *Dines eſt in miſericordia*; he is rich in *mercy*; the ſweeteſt propriety of his diuine nature. So then: Hee is not ſimply *rich*, but in mercy: nor hath he ſimply *mercy*, but is alſo rich therein.

Which as it is abundantly diſcouered vnto vs by the effects thereof, ſo it is teſtified vnto vs by his owne mouth: and we know, that his teſtimony is true: for when God deſcended from heauen (which deſcent was not by mutation of place, but by exhibition of preſence) and proclaimed his own name, ſee what a ſtyle hee giueth himſelfe: *The Lord, the Lord, ſtrong, mercifull, gracious, ſlow to anger, abundant in goodneſſe, & truth, reſeruing mercy for thouſands, forgiuing iniquity, tranſgreſſion, and ſin, not making the wicked innocent, viſiting the iniquity of the fathers vpon the children, vnto the third and fourth generation.* Exod. 34.6.7.

Conſider here, firſt, the proprieties themſelues: *merciful, gracious, ſlow to anger, abundant in goodneſſe, reſeruing mercy, forgiuing iniquity:* vnto all theſe he oppoſeth two other; the one, negatiue; *he maketh not the wicked innocent*: the other, affirmatiue: *he viſiteth iniquity*. Conſider, ſecondly, the extent of the one, and other. His mercy extendeth vnto *thouſands*: his iudgement, vnto *three, or foure generations*.

Here is *mercy*, and *riches* of mercy. This therefore being ſo peculiarly annexed vnto the diuine nature: the Church,

for many hundred yeeres, hath vſed that excellent Collect: *O God, whoſe nature, and property is euer to haue mercy &c.* And this bringeth vnto my remẽbrance the ſaying of *Tullie* (ſo much applauded by *S. Auguſt. lib 9. de Ciuit. Dei.*) when he pleaded before *Cæſar*, for the life and liberty of *Ligarius* his friend: *O Cæſar* (ſaith hee) *none of thy vertues is more admirable, or gracious then thy* MERCY. *Men come neere vnto God in nothing ſo much, as in ſauing the afflicted. Thy fortune hath nothing greater, then that thou haſt power; thy nature nothing better, then that thou haſt will, to ſhew mercy, and to ſaue others.* So I may ſay: of all Gods proprieties none is more admirable, and gracious, then his mercy. It is not his power, it is not his knowledge, it is not his wiſdome, but it is his *Mercy*, wherein we chiefely reioice. I ſhould deſpaire, if there were not mercy in him, ſince there is ſo much iniquity in me. *But, becauſe of ſinners, he ſhall be called mercifull*: 2. Eſdr. 8. 31.

Thus his mercy hath an aduantage, by our ſinnes, to declare, and to expreſſe it ſelfe. For though, in him, there is an *habit* (if I may ſo ſpeake) of mercy alwaies; yet the *act* of mercy requireth ſin precedent in vs, which giueth matter and occaſion vnto the ſame. There is a double matter of mercie: the *one*, whence it proceedeth: the *other*, where it is ſhewed. The firſt is in God onely, the ſecond in vs. *The heauens neede not the mercy of God* (ſaith *Auguſt. in Pſal.* 2.) *becauſe there is no miſery in them: but the earth needeth it; and where the miſery of man hath abounded, there the mercy of God hath abounded much more.*

If therefore, I haue committed ſinne, then I haue fit matter for the declaration of his mercy: *In this, ô Lord, thy goodneſſe ſhall be praiſed, if thou be mercifull vnto vs, who haue not the ſubſtance of good workes*: 2. Eſdr. 8. 36. In truth, many haue the ſhadow, not the ſubſtance of good works.

Now though *it is an euill cauſe* (ſaith *Seneca*) *which requireth mercy*, yet there is no cauſe ſo euill; which can deſpaire of mercy. For as I haue the matter of, or for mercy in me (to wit, my ſins) ſo, if I haue the means to apprehẽd this mercy (which

(which meanes is faith alone) the mercy of God ſhall bee commended through mine iniquity, and my owne ſinne ſhall turne to my owne ſafety. *All things worke together for the beſt vnto them that loue God, euen to them that are called of his purpoſe.* Rom.8.28. *Omnia cooperantur:* ſaith S. *Auguſtine,* all things worke; *etiam peccata Domine,* euen our ſins alſo, ô Lord. For by ſinne, we haue experience of our infirmity; our infirmity draweth vs vnto humility; humility lifteth vs vp vnto God: in God euery man hath his *quietus eſt,* perfect reſt, and endleſſe peace.

Thus it is true, that ſinne, which naturally, and of it ſelfe worketh damnation, may occaſionally, and by accident worke ſaluation alſo: but by his power, who brought light out of darkeneſſe, and worketh our good out of our own euill.

I dare not, therefore, adde this grieuous ſin vnto my other ſins, to deſpaire of mercy. For, as to commit a ſin, it is the death of the ſoule, ſo to deſpaire of mercy, it is to deſcend into hell. And ſome feare not to affirme, that *Iudas* ſinned more by deſpaire of mercy, then by treaſon againſt his Lord. *For what is more ſacrilegious* (ſaith *Fulgentius*) *then to deny Gods mercy in forgiuing our ſins? If he be a skilfull Phyſitian, he can cure all our infirmities; if a mercifull God, he can forgiue all our ſinnes. Therefore Dauid* (*Pſal.*103.) *exhorteth his owne ſoule to praiſe the Lord, and againe to praiſe the Lord. Why? He forgiueth all thy ſinne, and healeth al thine infirmities. If this be ſo, let no man deſpaire of the Phyſitian, and remaine in his ſickneſſe; let no man extenuate Gods mercy, and pine away in his ſinnes. For Chriſt died for ſinners.* Rom.5.8. *And Chriſt came into the world to ſaue ſinners.* 1.Tim.1.15. If I were not a ſinner, he were not a Sauiour.

Qualecunq; ſit ergo peccatum, &c. *Whatſoeuer then thy ſinne be, God can and will pardon it, if thou by deſpaire, doeſt not cloſe vp his hands, and ſhut vp the gate of indulgency againſt thy ſelf.* Finally, he concludeth his exhortation out of the Prophet Eſay, 55.7. *Let the wicked forſake his waies, and the vnrighteous his owne imaginations, and returne vnto the Lord,*

and he will haue mercy vpon him: and to our God, for he is very ready to forgiue. Yea, *multum ad ignoscendum:* as hee rendreth it neerer vnto the originall text. *In hoc multo nihil deest, in quo est omnipotens misericordia, & omnipotentia misericors* He can pardon; for his mercy is omnipotent: he will pardon; for his omnipotency is mercifull. Therefore let no man despaire.

Thus much of the first motiue, or cause: to wit, the mercy of God. 2 And so I come vnto the second, which is his LOVE, as it followeth here in my Text—*through his great loue, wherwith he loued vs, euen when we were dead by* [or *in*] *sins.* Here is *loue* the cause of *mercy*. I *haue loued thee with an euerlasting loue, therefore with mercy haue I drawne thee:* Ierem. 31.3. The riuer of mercy issueth from the fountaine of loue. But of this I haue spoken * before.

* *pag.* 8.

Now for the Text it selfe, you may obserue: First: that this affection, or attribute, is comfortable, because it is *loue*; specially in God. Secondly, that this loue is commendable, because it is *great*. Thirdly, that this greatnes is admirable, because it is toward *vs*.

Concerning the First, to wit, the affection, or attribute, *loue in God*; the beloued disciple teacheth vs, that *God is loue* 1. Io 4 8. And so *loue* is attributed vnto him in the abstract, because it is in him, not as an accident, and by participation, but by essence, as S. *Bernard* speaketh diuinely of this & other properties in God. *He loueth as charity, he knoweth as truth, he sitteth as equity, he ruleth as maiesty, he gouerneth as the beginning, he defendeth as health, he worketh as power, hee reuealeth as light, he assisteth as piety. All these things the Angels doe, yea we also doe, but yet in an inferiour manner: not by that good which we are, or haue in our selues, but which we participate of him.* But it is otherwise in GOD: whatsoeuer is attributed vnto him, is God himselfe. For he is a simple, vncompounded being, in whom all things are one. So that the varietie of his attributes is not from a diuersity of affection in him, but of effects vnto vs. But I am confined vnto his Loue, therfore I will speake particularly of it.

He

He hath an *immanent* loue dwelling in him: and ſo he loueth himſelf, by the neceſſity of his nature. He hath a *tranſient* loue proceeding from him: and ſo he loueth his creatures, ſome more, ſome leſſe, by the liberty of his will.

He hath a *generall* loue vnto all: for all are his creatures, the works of his own hands. Hee hath a *ſpeciall* loue vnto ſome, according as his *Image*, in reſpect of their ſubſtance, is ſtamped in them; and as his *likenes*, in reſpect of their qualities, is repreſented in them. For *likenes is the cauſe of loue*.

So then God loueth vs, as his creatures; but more as men. He loueth vs as men: but more as elected. He loueth vs, as elected; but more as iuſtified. And this loue, which he beareth vnto vs, as actually iuſtified by Chriſt, hee declareth more in his work of our ſanctification by the ſpirit. Finally, the more holy we are, the more he loueth vs. Whereupon S. *Auguſtine* doth excellently obſerue (*tract. in Ioh.*) that *God loueth the humanity of Chriſt, more then any man, becauſe it was full of grace, and truth.* Ioh. 1. 14.

If therefore, we will obtain and retain the loue of God, we muſt be as he is; conforming our wils vnto the obedience of his will, and be like vnto him in all things: *mercifull* as he is mercifull; *louing*, as he is louing: *gratious*, as he is gratious; yea, *perfect*, as he is *perfect*: Math. 5. 48. Not by adequation; that is beyõd our power: but by imitation, that is our duety. *Be holy, for I am holy*: Leuit. 11. 44.

In the ſecond place. As before, this loue in God, was a *ſpeciall*, and not a generall loue, ſo here it is not a little, but a *great* loue. For *he is a great God, and a great King aboue all Gods*. Pſal. 95, 3. Likewiſe his loue is great aboue all loues. Therefore the *vulgar* readeth it thus: *propter nimiam charitatem*, for his ouermuch loue.

In truth it *is ouer much*, beyond our deſert, and beyond our comprehenſiõ too. For what loue ſhall I compare vnto his loue? The loue of a WOMAN? It is great indeed: but yet the loue of *Ionathan* vnto *Dauid* was greater then it. *Thy loue to me was wonderfull, yea paſſing the loue of women*:

2. Sam. 1. 26. The loue of a MOTHER? Here is a greater degree, then in the former: but yet this loue is not so certaine, and infallible, as Gods loue. *Can a woman forget her child, and not haue compassion vpon the sonne of her wombe? If they should forget* (as some may be, yea some haue beene so vnnaturall) *yet will not I forget thee*, saith God vnto his disconsolate, and afflicted *Sion*. Esay 49. 15.

Therefore, till you can find, whom you may compare with God, you shall find no loue to be compared with his loue.

But now, to come vnto the third point. As the loue of God was commended before, from the quantity thereof, it being a *great* loue; so it is yet further commended from the obiect thereof; *vs*. Who? *Iewes*, and *Gentiles*. Of what condition, or estate? *Dead in sinne*. This was * designed by mee to be the third generall circumstance of my Text, but I will intreat of it here, because I am so happily inuited thereunto — *his great loue, wherewith he loued vs, when wee were dead by sinnes*.

* Pag. 5.

First, I will consider the Obiect it selfe, *Vs* which, in extension doth include both *Iew* and *Gentile*. Secondly, the quality thereof, *dead in sinne*, or *by* sinnes. And first of the Obiect, *vs*.

O blessed S. *Paul*! *Quid tibi & nobis*? what hast thou to doe with vs? It was thy priuiledge, and not ours to say, *They* [*the Iewes*] *are Hebrewes, so am I; they are Israelites, so am I: they are the seed of Abraham, so am I*: 2. Cor. 11. 22. But so were not *we*; the Gentiles. What is the reason, then, thou shouldest here include thy selfe in this extensiue particle; *vs*?

The reasons are many, but specially, three. The first is, the charity of S. *Paul*. For the voice of *Faith* is, EGO, I; with an appropriation vnto our selues. Faith draweth the circūference of Gods promises vnto the center of our hearts. But the voice of *Charity* is, *Nos*, we; with a communication vnto all. Therfore it is one note of charity, assigned by S. *Paul*, 1. Cor. 13. 5. ὐ ζητεῖ τὰ ἑαυτῆς, *it seeketh not her own things*.

Se-

Secondly, the ſpeciall intereſt of S. *Paul* in the *Gentiles*; whoſe Apoſtle he was by way of excellency, and prerogatiue aboue all others. *He is a choſen veſſell vnto me, to beare my name before the Gentiles*: Act. 9. 15.

Thirdly, our communion in Chriſt. For now, *the ſtop of partition-wall was broken downe*: Epheſ. 2. 14. Now there was *one ſhepheard, and one ſheepefold*: Ioh. 10. 16. Now *God had perſwaded Iaphet to dwell in the tents of Shem*: Gen. 9. 27. So that, now, there was no difference, no diſtinction; as our Apoſtle diuinely ſaith: *There is neither Iew, nor Grecian, there is neither bond, nor free, there is neither male, nor female; for you are all one in Chriſt Ieſus*: Gal. 3. 28.

Why, then, ſhould one nation deſpiſe another, or why ſhould one man contemne another? For as we are all one, by nature, in the firſt *Adam*; ſo we are all one, by grace, in the ſecond. The nobility of ſtocke, the antiquity of deſcent, the abundance of wealth, the excellency of wit, the comlineſſe of body; finally, no externall glory of temporall things maketh a difference, or an acception of perſons in the ſight of God.

Now to proceed vnto our owne vnworthineſſe, wherby the worth of Gods loue is amplified; be we *Iewes*, or be we *Gentiles*, great was the loue of God, which was extended either to the one, or other.

As for the *Iewes*, the whole courſe of the old Scriptures doth ſo demonſtrate their ingratitude and rebellion againſt God, that it muſt needs be a ſingular, extraordinary loue in him to vouchſafe them any grace, or fauour at all. For inſtance, I remit you vnto the 78. Pſalm, where the Prophet *Dauid* doth illuſtrate the benignity of God, by the iniquity of this people: to wit, how he brought them out of Egypt by a miraculous power, diuided the ſea for their protection, brought water out of the ſtony rocks for their cõſolation, went before them in a cloud for their direction: *yet they ſinned ſtill againſt him, and prouoked the higheſt in the wilderneſſe*, verſ. 17. Notwithſtanding hee rained downe *Manna* vpon them, he rained fleſh alſo vpon them, as duſt;

yet

yet for all this they ſinned ſtill, and beléeued not his wondrous works, verſ. 32. Notwithſtanding, he forgaue their iniquity, and reſtrained his anger from them, vpon their ſubmiſſion vnto him: *yet they returned, and tempted God, and limited the holy one of Iſrael*, verſ. 41. Notwithſtanding hee caſt out the heathen before them, to receiue them into their inheritance: *yet they tempted and prouoked the moſt high God, and kept not his teſtimonies*, verſ. 56.

But as for vs *Gentiles*, what could we plead? We were not the ſeed of *Abraham*: we had not the ſeale of the couenant: the promiſes appertained not vnto vs: at leaſt according to the letter. All which things the *Iewes* might plead, as peculiar vnto themſelues alone. Therefore S. *Paul* hauing demanded, *What is the preferment of the Iew?* and *what is the profit of circumciſion?* anſwereth, *Much euery manner of way, and chiefly, becauſe vnto them were committed the oracles of God*: Rom. 3.1.2.

But ſince wee *Gentiles* were not priuiledged by any of theſe graces, but were ſtrangers from the couenant, and wholly inthralled into the captiuity of ſinne and Satan: heerein the loue of God is more ſpectable, and more commended in vs, then in them, becauſe hee quickned *Vs* alſo, when we were dead in ſinne. So that now we are ſucceeded into the ſtate, nay more, into the very name of the *Iewes* themſelues. For *he is a Iew, who is one within*: Rom. 2.28. And *we are the circumciſion which worſhip God in the ſpirit*, Phil. 3.3.

For it is true (my brethren) that God delighteth not in outward things, without an inward affection; not in Ceremonies, not in Sacraments, not in Sacrifice, not in his own People. Nay more: Chriſt acknowledgeth not the bleſſed Virgin to be his Mother, *if ſhe heare not his word, and keep it*. Luke 8.21. Whereby he did not reproue her, but inſtruct others, in this behalfe.

It is not therefore, ſucceſſion from worthy perſons, it is not birth from religious fathers, it is not the ſplendor, and dignity of a particular place, vpon which we may ſecurely reſt:

reſt: yet theſe, theſe are things, and principall things too, wherein the Church of Rome doth ſo confidently repoſe. And as the literall *Babylon* (Eſay 47. 8.) ſo ſhe, the myſticall *Babylon* (Apocal. 18. 7.) glorieth in this manner, and ſaith: *I ſit, being Queene, and am no widdow, and ſhall ſee no mourning.* Howbeit her deſtruction is ordained of old, the ſentence of condemnatiō is paſt, the writ of execution is gone forth: *The Kings of the earth ſhall hate the whore,* [the ſometimes *Mother*-Church now become a *whore*] *and make her deſolate and naked, and ſhall burne her with fire.* Apoc. 17. 16.

I come, now, from the Obiect, *vs*, vnto the quality thereof; *dead in ſinnes.*

There is a *ſpirituall* death of the ſoule: a *temporall* of the body: an *eternall* of both. I ſpeake not of the two latter, they are deaths *for* ſinne, not *in* ſinne: of which alone, my text doth here peculiarly intreat.

This *ſpirituall* death therefore of the ſoule in ſinne, is ſometimes in *Thought* onely; when wee yeeld not conſent thereunto. For there is firſt, *ſuggeſtion* (eyther externally from Satan, or internally from our concupiſcence) thē *delectation*, and finally, *conſent*, which properly bringeth ſin vnto her birth. Otherwiſe, S. *Bernard* asketh, in the perſon of a regenerate man; *An fortè iam non ago illa, ſed patior? ſi vtique non conſentio. Mea dixerim peccata, non quia facio, ſed quia ſuſtineo*: I am rather a patient, then an agent in my ſinnes, &c.

Sometimes this ſpirituall death is in *Action*; to wit, *tranſient* action; for there was an *immanent* action before. For a ſinne may be actuall in the mind, though not acted in the body.

Sometimes this ſpirituall *ſinne*, is in *Habit*, and cuſtome; when ſinne is not onely *inhabitant* (for ſo it is in all, though not imputed vnto all: it remaineth in act, not in guilt) but *regnant* in our ſouls. Of which our Apoſtle ſpeaketh in this maner: *Let not ſin raigne in your mortall body, that you ſhould obey it in the luſts thereof: neither giue you your members, as weapons of vnrighteouſneſſe, vnto ſinne.* Rom. 6. 12.

All theſe deaths of the ſoule are figured, and repreſented in certaine perſons, whom our Sauiour raiſed vp from the death of the body. The firſt, in the Centurions daughter: Mark. 5. 40. Her body lay yet in her fathers houſe; and there ſhe was raiſed vp vnto life. The ſecond, in the widows ſon: Luk. 7. 12. His body was carried forth into the City, and there he was raiſed vp vnto life. The third, in *Marthaes* brother: Ioh. 11. 39. His body was laid in the graue, & there he was raiſed vp vnto life.

Now our ſpirituall death was of the laſt, and worſt ſort. We were dead in the habit, and cuſtome of ſinne; dead in all our faculties and powers. Dead in the *Will*, which is the Queene-regent of the ſoule; dead in the *Vnderſtanding*, which is her counſellor; dead in the *Memory*, which is her Secretary; dead in the *Affections*, which are her meſſengers, and ſeruants. So dead in all, that ſinne raigned, and grace was extinguiſhed in our ſoules.

And yet ô Lord, didſt thou loue vs when we were dead men? Euen thou alſo who art *the God, not of the dead, but of the liuing.*

He did ſo Brethren: our great ſinnes could not euacuate his good purpoſe. He loued vs in his election; then by manifeſtation: the firſt, before all time; the ſecond, in time. And thus he was not chãged by hauing loue now, which he had not euer, but we were changed by receiuing grace, which we had not before.

Wherefore God loued vs, when we were ſpiritually dead: he loued vs, I ſay, in reſpect of his own purpoſe, not of our works.

And now as the Prophet *Ieremy* ſpake literally of his owne griefe, but typically of Chriſts: Was there euer *Dolor ſicut dolor meus*, griefe as my griefe? Lam. 1. 12. So I may truely ſay of Gods loue: O Lord, was there euer *Amor ſicut amor tuus*, loue as thy loue? *No man hath greater loue then this, that he lay downe his life for his friend.* Iohn. 15. 13. It is true, no *man* hath greater: but thou, my *Lord*, hadſt greater; for thou laidſt downe thy life for thine enemies. There-

fore

fore ſaith S. *Paul*: *God ſetteth out his loue towards vs, ſeeing that, while we were yet ſinners, Chriſt died for vs*: Rom. 5. 8. While we were yet *ſinners*, dead in ſin, and had no meanes to releeue our ſelues.

For, if in our reſtitution vnto life, we had preuented God in deſire, or cooperated with him in act, his loue had not bin ſo ſet forth, as now it is. But the truth is, we were paſſiue, not actiue, in this excellent worke; and ſo paſſiue, that there was nothing in vs to concurre with God. It was not a ſlumber, and ſo we were awaked; it was not a wound, and ſo we were healed: but it was death, and ſo we were raiſed vp againe, not by any vertue within vs, but by an externall power. For what motion, or actiuity is therein a dead body, to raiſe vp it ſelfe? None. Therefore, as, in his creation, *Adam was made a liuing ſoule when God breathed the breath of life into him*: Gen. 2. 7. ſo, in his renouation (for he was an *old Adam*, as ſoone as he was a *new*) God inſpired grace into him, and *Adam* was quickned againe from the death of the ſoule.

Whereby, as we learne, how much we owe vnto God, and how little vnto our ſelues, in this worke of our reſtitution vnto the life of grace: ſo we may behold, and hate the turpitude, and deformity of ſin, from this one effect, that *it putteth vs in the ſtate of dead men*: as S. *Paul* ſpeaketh of the widow, liuing in pleaſure: *ſhee is dead euen while ſhee liueth*. A ſpirituall death in a naturall life. *Thou haſt a name* (ſaith God vnto the Church of *Sardis*, Apocal. 3. 1.) *that thou liueſt, but thou art dead*. And ſo I may ſay vnto a ſinful man: it is but a name, a ſhadow of life, which thou haſt: for though thy body liue by thy ſoule, yet thy ſoule liueth not by grace: and conſequently thou 'art ſeparated from GOD, the author and fountaine of thy life.

Thus a ſinner is far from God, and God is far from a ſinner: the firſt in grace, the ſecond in mercy. But from whom God is farre in mercy, he is neere in iuſtice; for *their deſtruction ſleepeth not*: 2. Pet. 2. 3.

So much of the ſecond motiue, or cauſe, to wit, *the great*

lone of God, wherewith he loued vs when we were dead in ſinne.

3 Now enſueth the third and laſt, namely GRACE; for ſo it followeth—*by grace you are ſaued*: Whereof J will intreat as briefly as I can.

Jt may be a queſtion; why *Nos* before is now turned into *Vos*? Before he ſaid, *God loued vs*: to wit, *Iewes* and *Gentiles*. Now he ſaith, *You are ſaued*; to wit, the *Gentiles*.

The anſwer is. Though Iewes and Gentiles haue a common right in Chriſt, yet the right of the *Iewes* was more ſingular then ours, and in order, at the leaſt, before ours, by reaſon of their priuiledges: as I ſhewed you before. Whence it is, that our Sauiour himſelfe teſtifieth in this manner: *I am not ſent, ſaue to the loſt ſheepe of the houſe of Iſrael*: Matth. 15.24. Likewiſe hee gaue his commiſſion vnto his diſciples: *Goe not into the way of the Gentiles, but goe rather vnto the loſt ſheepe of the houſe of Iſrael.* Mat. 10.5.6. Conformable wherunto is the teſtimony of Saint *Paul* vnto the vngratefull Iewes: *It was neceſſary that the word of God ſhould firſt haue beene ſpoken vnto you: but ſeeing you put it from you, and iudge your ſelues vnworthy of eternall life, loe wee turne vnto the Gentiles, &c.* VVhereupon, the Gentiles glorified God, and receiued the Goſpell with great alacrity of heart, that ſo it might bee verified which the Prophet declared long before: *Reioice ô barren, that didſt not beare: breake foorth into ioy, and reioice thou, that didſt not trauell with child; for the deſolate hath more children then the maried wife*: Eſay 54.1. Specially therefore, *the Gentiles were ſaued by grace.*

But by what grace? There is the grace of God *toward* vs: which reſpecteth vs, as the obiects of it: there is the grace of God *in vs*, which reſpecteth vs, as the ſubiects of it. So that we are in the firſt grace: the ſecond grace is in vs. It is the firſt, therefore, and not the ſecond, by which we are ſaued. For wee are not ſaued by the grace of God, wrought within vs by his Spirit, but ſhewed vnto vs in his Son. *You are ſaued by grace*: that is by the free and voluntary fauour of God the Father, in Ieſus Chriſt his Sonne.

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For the grace, of which S. *Paul* doth here speake, is referred vnto God, euen the Father; howsoeuer our translation (supplying some words, which are not in the originall) seemeth to refer it vnto the Sonne. But the matter is not great. For this *grace* is, equally, in all the persons, but originally in the Father, exhibitiuely in the Son: by whom, and in whom the Father hath declared his mercy, loue, and grace.

To proceed then. *We are saued by grace.* VVhat? by grace onely? VVe are saued by Christ, by faith, by hope, by grace. By all these but in a different manner. By *Christs* death, as the onely meritorious cause: by *Faith*, as the proper instrumentall meanes: by *Hope*, Rom 8.24. as sustaining our expectation of things to come: by *Grace*, as mouing God.

If therfore the question be (as it is, properly, in this place) *what was the first motiue of our saluation?* The answer is, *The grace of God.* For as the end of our saluation is his glory, so the beginning of it is his grace. Our *election* to life is free: our *vocatiõ* (inwardly by the spirit, outwardly by the word) is free: our *iustification*, by the blood of Christ, is free: our *sanctification*, by the holy Ghost, is free: finally, our *glorification*, in heauen, is free also: as *Fulgentius* obserueth very well: *Datur, ex gratia, non solùm iustificatis vita bona, sed etiam glorificatis vita æterna:* Not only a good life vnto them, who are iustified, but also eternall life, vnto them, who are glorified, is giuen freely, and by the grace of God: *Not of works, lest any man should boast himselfe:* Ephes. 2.9.

This is the argument, vpon which S. *Paul* doth spend a great part of his Epistles: this is the thing, which hee doth euery where inforce, to wit, *the grace of God in Iesus Christ.* O *S. Paul, S. Paul! Vas misericordiæ, & tuba gratiæ,* the vessell of mercy, and the trumpet of grace. For in none, was the mercy of God more expressed, then in thee: and in none was his grace more exalted, then by thee.

And this he doth, not to destroy *actum operis*, but *opinionem meriti*: not the performance of good works, but the opinion of merit thereby: & specially the merit of *Condignity*, which the Church of *Rome* defendeth precisely in this

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ſenſe: to wit, that, after the *firſt iuſtification*, by Chriſt (the *ſecond* being by workes, as they teach) a man, being in ſtate of grace, may performe (and ſome do performe) ſuch good works, as, in their owne worth, and proper value, deſerue eternal life. This they call merit of *Condignity*. But this is an indignity to God, a diſgrace to his grace, and blaſphemy againſt his honour. More truely ſaith our Apoſtle: *Non ſunt condigna*, &c. the afflictions of this preſent life are not worthy of the glory, which ſhall be ſhewed vnto vs: Rom 8.18 Neither our actions, nor our paſſions can deſerue the ſame. And I pray you marke the oppoſition in this behalfe. SVNT: *they are worthy*, ſaith the Church of Rome. NON SVNT: *they are not worthy*; ſaith S. *Paul*.

Away, away with merit; let vs eſtabliſh the *grace* of God, which is more honourable vnto him, and more comfortable vnto vs. But I leaue the proſecution hereof, and, after a briefe reflection vpon that, which is already paſt, I will proceed vnto the reſidue of my text.

Firſt, then, concerning the *Mercy* of God: Truſt in it, Truſt in it onely, Truſt in it euer. Truſt in it, without diffidence: for, *in the mercies of the moſt High, you ſhall not miſcary*: Pſalm. 21. 7. Truſt in it only, without any other plea. *We doe not preſent our ſupplications before thee for our owne righteouſneſſe, but for thy great tender mercies*: Daniel 9. 18 Truſt in it euer without wearineſſe, for *his compaſſions faile not*: Lam. 3.22. As the oyle did not ceaſe, till there wanted veſſels to receiue it, 2. King. 4.6. ſo there is no end of Gods mercy toward vs, till wee want faith to apprehend the ſame.

Secondly, concerning the *Loue* of God: what ſhall we render vnto him for the ſame? Loue for loue? That is moſt fit, ſince it is like for like. But though it bee like, yet it is leſſe. For as hee goeth before vs in time [*hee loued vs firſt*: 1. Iohn 4.19.] ſo he excelleth vs in degree. Hee loueth vs more, then wee doe, or can loue him. Hee loueth vs, as a *Father*, we loue him as *Children*. Ours is an aſcending, his a deſcending loue. But though we cannot loue him ſo much

as

as we ought, and as he loueth vs, yet let vs loue him aboue all things. *Whom haue I in heauen, but thee? and, in earth, I haue desired none, in comparison of thee.* Psal. 73. 25. Finally, let vs loue nothing but for him. *Minùs te diligit ô Domine, qui præter te aliquid diligit, quod propter te, non diligit*; saith *Augustine*: O Lord he loueth thee lesse then other things, who loueth any thing besides thee, which he loueth not for thy sake.

Thirdly, concerning the *Grace* of God, it taketh away al our reioycing, but in him alone: who voluntarily, without our desire, and freely without our desert, and entirely, without our cooperation, hath saued vs by his grace, cuẽ by his louing fauour towards vs, in Iesus Christ our Lord.

Therefore as I will not (nay I cannot) attribute any thing vnto my selfe, but weakenesse, and sinne, which truely and properly are my owne, (*and if I must needs reioyce, I will reioyce of mine infirmities*; 2. Cor. 11. 30.) so I will not put my confidence in man: for none is so great, or so good, that I may rest securely vpon his grace. But contrariwise, let the foolish deride me, the malitious depraue me, the insolent contemne me, the mighty oppresse me, it is enough for me that I am in the grace, and fauour of my Lord, *Sufficit mihi gratia tua*: O Lord thy grace is sufficient for me. I conclude therefore with S. *Paul*: *Reioice in the Lord alway, again, I say reioyce*: Phil. 4. 4.

Thus I haue discoursed briefly vpon three circumstances of my text. The *Author* of our saluation, God. The *Motiues* in him, Mercy, Loue, and Grace. The *Persons*, vpon which he hath conferred his benefits & fauours; Vs, dead in sinne.

Of the Benefits.

NOw in the fourth place, ensue the *Benefits* themselues: the first whereof is, *Viuification* in the soule; *He hath quickned vs together in Christ.* 1.

Here

Here is ſpirituall life oppoſed vnto ſpirituall death. It is comfortable becauſe *Life*, but more becauſe *Spirituall*; for this doth eleuate vs aboue our mortall condition, and is the pledge of our eternity in heauen.

This ſpirituall life we haue partly in Chriſt, partly in our ſelues. In Chriſt, by iuſtification through his bloud. In our ſelues, by regeneration from the ſpirit.

Firſt, by iuſtification through the bloud of Chriſt. For he, with all his merits is ours. *Thus I liue, yet not I now, but Chriſt liueth in me: and in that I now liue, I liue by faith in the Sonne of God*: Gal. 2. 20. I am grafted into him, & ſo I liue by the life of the roote. His is the primitiue, mine a deriuatiue life.

Secondly, by regeneration from the Spirit, who ſanctifieth vs, and renueth vs by grace. For as before wee had *imputed* righteouſneſſe in Chriſt, ſo now wee haue *inherent* righteouſnes in our ſelues: though we are not thereby iuſtified in the ſight of God, nor dare in any confidence thereof, appeare ſecurely in his preſence. *Tutior mihi iuſtitia data, quam innata*, ſaith *Bernard*: the imputed righteouſneſſe of Chriſt is more ſafe for mee, then inherent righteouſneſſe from the ſpirit; that which is *on* me, then *in* me. *Iacob* had not obtained the bleſſing, but in the garments of *Eſau*: Gen. 27. 23. which was a type and figure of our happines in the ſole righteouſnes of Ieſus Chriſt our Lord. Therefore S. *Paul* hauing *eſteemed all things as dung, that hee might win Chriſt*, addeth; *That I might be found in him, not hauing my owne righteouſnes, which is of the law, but that which is through the faith of Chriſt*. Phil. 3. 9.

Here, then, is life, to liue in him, who is life it ſelfe. *I am the Way, the Truth, and the Life*: Iohn. 14. 6. I am the *Way*, without which you wander. I am the *Truth*, without which you erre. I am the *Life*, without which you die.

Let vs not, therfore, by ſinning any more, *kill the Lord of Life* within vs, in whom, and by whom we liue; neither let vs grieue the Spirit, by whom we are ſealed vp vnto the day of redemption. Let vs not liue after the fleſh, and extin-

guiſh

guish the ſpirit: for *the wiſdome of the fleſh is death: but the wiſdome of the ſpirit is life and peace*, Rom. 8. 6.

It followeth,—hee hath quickned vs *together in Chriſt*. Here is not onely life in vs, but a community of life with others, by a myſticall vnion in Chriſt, and in our ſelues. For there is a double communion. The firſt, of the members with Chriſt. For as we haue a ſpirituall vnion ioyntly with all the perſons [*He that cleaueth vnto God, is one ſpirit*, ſaith *S. Paul*, 1. Cor. 6. 17.] ſo we haue a myſticall vnion peculiarly with Chriſt, as being made *Man* in nature, a *Redeemer* in office, and conſequently our *Head*. The ſecond, of the members amongſt themſelues. For *wee, being many, are one body in Chriſt, and euery one, one anothers members*: Rom. 12. 5. The members are not diuided in the body, nor the body from the head. The members are ioined with Chriſt by liuely faith; in themſelues by ardent loue. So there is a common life in them all; a mutuall ſenſe, and participation in all things. The honour of Chriſt, by any, is our comfort; his diſhonour, by any, is our griefe. The good, and proſperity of our brethren, is ours: their euill, and calamitie, alſo is ours. *Who is weake*, (ſaith S. *Paul*) *and I am not weake? Who is offended, and I burne not?* 2. Cor. 11. 29.

So much of the firſt benefite; to wit, *viuification* in the ſpirit. The ſecond is, *Reſurrection* of ſoule & body;—*Hee hath raiſed vs vp together*. 2.

There is the *firſt* & the *ſecond* reſurrection. The firſt (in reſpect of the *Subiect*) is of the ſoule, the 2. of the body. The firſt (in reſpect of *Quality*) is by grace, the ſecond to glory. The firſt (in reſpect of *Time*) is in this life, the 2. in the end of the world. So that the firſt is a *præcurſor* (a forrūner) vnto the ſecond, & *prepareth* a way thereunto. Finally; as there is a death *in* ſin, & a death *for* ſin, ſo there is a double reſurrection: the firſt *à culpa*, from ſin; the ſecond *à pœna*, from the puniſhment which followeth thereupon. *Anima corrupta in culpā fecit quoque vt corpus corrumperetur in pœnam*; ſaith *S. Bernard*: The ſoule was corrupted by ſinne, the body by the puniſhment thereof. So (ſaith he) *mors mortem operata*

est;one death wrought,or brought forth another: *Spiritualis corporalem, culpabilis pœnalem, voluntaria necessariam, &c.* The spirituall a corporall, the culpable a penall, the voluntary a necessary death.

But now wee are raised vp from the one, and other. FIRST: we are raised vp from the death of the soule, by the spirit of illumination, and the spirit of sanctification [two works,but one,and the same spirit]enlightning the darkenesse of our vnderstanding, and cleansing the corruption of our hearts.

This is the resurrection,of which S. *Iohn* speaketh; *Blessed, and holy is he,that hath part in the first resurrection:for,on such,death hath no power*: Apocal.20. 6. For though death remaine in act,yet it is destroied in effect. Death died in Christ,and by Christ *O death where is thy sting? O graue, where is thy victory?The sting of death is sinne, and the strength of sinne is the law. But thanks be vnto God, who hath giuen vs the victory,through Iesus Christ our Lord.* 1. Corinth.15.55. 56.57. So that, *Non est malum in morte, nisi malum post mortem*; There is no euill in the first death; all the euill, that is,is in the second. Blessed then,indeed,& holy is he,whose first life secureth him from the second death.

SECONDLY;how are we raised from the death of the body, who are not yet dead therein? For the Apostle saith not; God *will raise* vs vp: but God *hath raised* vs vp: as though it were not to come,but past.

I answere *first*:that our corporall resurrection is already past,in the preuision of God,to whom al things,which are to come,are actually present; and in the purpose of God, which changeth not.*I am the Lord,and I change not*, Mal.3 6. So the Prophets, in the law, & the Apostles,in the Gospel, doe speake of things,which are yet to come, as if they were already past;*Propter certitudinem euentus*: for the certainety of the euent.Thus *Esay* (the Euangelicall Prophet) saith expressly of Christ:*He hath borne our infirmities*: *Hee was wounded for our transgressions*: *Hee was afflicted*, *&c.* Esay 53. These sufferings of Christ were already past, in the

the eternall destination of the Father, but were yet to come, in the actuall oblation of himselfe.

I answer *secondly*; that wee are risen in Christ, as in our Head; betwixt whom, and vs, there is an indissoluble connexion, and an inseparable bond. For as there is a *naturall* vnion in Christ, of his body, and soule; an *hypostatical* vnion of the humane nature with his diuine person; a *sacramental* vnion of the bread with his body: so there is a *mysticall* vniō with vs: he being the Head, and we the members.

Therefore, as in the ceremoniall Law, the *first fruits*, being blessed, all the residue was blessed therein; so Christ (who was the *first fruits of them, that slept*, 1. Cor. 15. 20.) being raised from the dead, we are also raised vp in him.

And this is a singular comfort against the feare of death; though it be the most terrible of all terrible things. Why should we feare to die, who are already raised frō the dead? *Our life is hid with God in Christ*, Col. 3. 3. Will he not keepe it safely, who bought it so dearely? Therfore *I will lay me downe, and sleepe in peace: for thou, Lord, onely, makest mee to dwell in safety.* Psal. 4. 8. With which comfortable sentence, *Gorgonia*, the blessed sister of *Nazianzen*, commended her soule into the hands of her Redeemer.

Thus much of the second benefit; to wit, *Resurrection of soule, and body.* The third ensueth; namely, the *Session* of both in heauen. Before, we were quickned, then raised, now seated in heauen: —*he hath made vs sit together in the heauenly places, in Christ.* 3

O happy life, to bee so quickned! ô happy resurrection, to be so raised! ô happy session, to bee so placed! First, he hath made vs *to sit*. This is a signe of our tranquillity, and rest aboue, after much trouble, and motion here, both in body, and soule. We are Pilgrimes vpon this earth as all our fathers were. We are *in via*, in our way, to mooue; not *in patria*, in our countrey, to sit downe. We may not stand stil; for that is reproued: *Quid statis hic otiosi?* Why stand you here idle? Mat. 20. 6. we cannot sit; for that is reserued vnto an other, and better, life; when *many shall come from*

the East, and West, and shall sit downe with Abraham, Isaac, and Iacob, in the kingdome of heauen: Matth. 8. 11.

SECONDLY then; he hath made vs sit together *in heauenly places*: that is to say, in the heauen of blessed Angels, and Spirits; to whom God reuealeth himselfe in the abundance of his glory. For though God filleth the heauen and earth, with his *Essence, presence, and power*, yet hee sheweth not the like effects thereof in euery place. He is peculiarly in his elect by *grace*; peculiarly in heauen, by *glory*; which is *the Chamber of presence*, wherein we shall see him, as he is, and behold him face to face. But what the quality of these heauenly places are, or what are the ioies therein (as also, how the degrees of ioy are vnequall; since there are *many mansions* in heauen, Ioh. 14. 2. and that may bee heere implied by the plurality; *places*) I neither can conceiue them, as they are, not yet expresse what I conceiue thereof.

I will therefore conclude this point with that excellent speech of *S. Augustine*, concerning the ioy of heauen; *Profectò in me totum non intrabit, sed ego in illud totus intrabo*: truely it will not enter wholly into me, by knowledge, that I may apprehend it, but I shall enter wholly into it, by fruition, that I may enioy it, for euer, and euer.

Now for the matter it selfe; *Wee sit in the heauenly places*. How? Not by plenary possession, but by the right of inheritance. Not by personal fruition, but by assurance of faith. Finally, not in our selues, but in Christ our Head. So saith my text; he hath made vs sit together in the heauenly places *in Christ*.

For as *Ioseph* dreamed (Genes. 37. 9. and it was a true dreame) that the *Sunne*, and the *Moone* (to wit, *Iacob* his father, and *Rachel* his mother) did reuerence vnto him, which yet she neuer performed in her selfe (for *Rachel* died before, Genes. 35. 19.) but in the person of *Iacob*, her husband, when he came downe into the land of Egypt: so wee are already seated in the heauenly places, not in our selues, but in Christ our Head, who, as a *Man*, tooke our nature from his mother, and, as a *Redeemer*, vndertook our persons with

with his father: and ſo, what he hath receiued for vs, wee enioy in him. He being in heauen, we are in heauen alſo: he being aſcended, wee are aſcended thither with him. For though he deſcended alone, yet he is aſcended with vs.

Therefore, whereas our Sauiour ſaith; *No man aſcendeth into heauen, but hee that deſcended from heauen, the Sonne of man, who is in heauen*: Ioh. 3.13. *S.* Bernard meditateth vpon it in this manner. *Quid ergo nos?* &c. What then ſhal we doe? *ſhall we deſpaire? No, but we will hope ſo much the more, and chiefly for this cauſe.* Why? *Licet enim* SOLVS, *ſed profectò* TOTVS *intrabit, & os non cõminuetur ex eo*; for though he, *alone*, ſhall enter into heauen, yet he ſhall enter *whole*, and entire, and *a bone of him ſhall not be broken.* We are bone of his bone, and fleſh of his fleſh. He is the head, and we the members; the one is not found in the kingdome without the other.

And now my brethren what doe wee vpon this *earth*? we, who are already ſeated in *heauen*? Why do many men (nay all men, for *al men ſeeke their owne, and not that, which is Ieſus Chriſts*, Phil. 2.21.) ſo earneſtly ſeeke the firſt, and ſo careleſly neglect the ſecond? The voluptuous man placeth his felicity in pleaſures, the ambitious man in honour, the couetous man in riches. *Their end is damnation, their God is their belly, their glory is to their ſhame, they minde earthlie things*, ſaith *S. Paul*, Phil. 3.19. He addeth; *But our conuerſation is in heauen, from whence, alſo, we looke for the Sauiour, euen the Lord Ieſus Chriſt.*

Here then is a contemplation for euery ſoule. My Lord is aſcended into heauen; ſhall I neglect ſo good a place, as heauen, and ſo bleſſed company, as my IESVS? O where can I be ill with him, or where can I be well without him? As he hath prepared a kingdome for me, ſo I will prepare my ſelfe for that kingdome, where I may reioice with him for euer, and no man ſhall take my ioy from me.

Thus (beloued in Chriſt) we muſt aſcend firſt in *affection*, as we ſhall afterward in *ſoule*, and finally in *body*; that ſo, we may liue in him by *grace*, die in him with *peace*, & raigne

with him in *glory*, for euer, and euer. Amen.

Of the Finall Cauſe *of Gods benefits beſtowed vpon vs.*

I Am now come vnto the FIFTH, and laſt circumſtance of my text: to wit, the *finall cauſe*, or *end* of Gods benefits, beſtowed vpon vs, *That hee might ſhew in the ages to come, the exceeding riches of his grace, through his kindneſſe toward vs in Chriſt Ieſus.*

My method ſhal be this: *Firſt*, I will make a briefe ſuruay of each particular in this verſe. *Secondly*, I will reflect vpon the generall doctrine, contained in the ſame.

The particulars may be reduced vnto foure. The FIRST is, the *End* it ſelfe,—*that hee might ſhew in the ages to come, the exceeding riches of his grace.* The SECOND is, the *Tenderneſſe* of Gods affection, demonſtrated in this end——*through his kindneſſe.* The THIRD is, the *perſons*, or obiect, vnto which this kindneſſe is extended——*vnto vs.* The FOVRTH, and laſt is, the *Meanes*, by which God doth extend the ſame—*in Chriſt Ieſus.*

1 In the FIRST (which is the end it ſelf) you may obſerue; the *Manner* how it is expreſſed—*that he might ſhew*: the *Time*, when—*in the ages to come*: the *Matter*, which is expreſſed—*the exceeding riches of his grace*. Briefly of each.

1. The Maner; *That he might ſhew*; ἵνα ἐνδείξηται (ſaith the originall; and it is of greater force, then our tranſlation doth retaine) that he might ſhew it forth by demonſtratiõ, and euidence: that ſo the world might ſee, admire and applaud the bounty of his grace.

Now there are two manner of waies, by which God doth ſhew himſelfe. *Firſt*, by his word: which is full of maieſty, and power. I meane not *verbum Dominus*, the Word which is God, but *verbum Domini*, the word of God. And of this our Apoſtle ſaith: *The word of God is liuely, and mighty in operation*, &c. Hebru. 4. 12. *Secondly*, by his Workes. By the worke

worke of *Creation*, ſo *the heauens declare the glory of God, & the Firmament ſheweth the worke of his hands*: Pſal. 19.1. By the worke of *Conſeruation*, in the ſingular adminiſtration of all his creatures, and admirable prouiſion for the ſame. But ſpecially, in the worke of *Redemption*: in which God hath ſhewed his Iuſtice, his Power, and his Loue. His *iuſtice*, in the puniſhment of ſin: his *power*, in conquering the forces of Satan: *his loue*, in redeeming captiues.

2 The time—*in the ages to come*. For *hee hath made his wonderfull works to be had in remembrance*: Pſal. 111.4 He ſuffereth them not to be obſcured in darkenes, nor buried in obliuion. Therefore he ſheweth them *in the ages to come*; not for a day, nor a yeare, but for eternity; to be conueighed from one generation vnto another. *We will not hide them from our children, but to the generation to come, we will ſhew the praiſes of the Lord. his power alſo, and his wonderful works, that he hath done*. Pſal. 78 4.

Our *tongue* muſt be the trumpet of his praiſe; our *heart* the regiſter of his works: a faithfull regiſter, to preſerue thē for euer. Many men are moued at the benefites of God for a time; their motion is quick in the beginning, but ſlow in the end: and yet it commeth ſoone to an end alſo. So it was with the people of Iſrael: *They forgate his acts, and his wonderfull works, that he had ſhewed them* Pſal. 78. 11.

3. The Matter it ſelfe:—*the exceeding riches of his grace*. What this *grace* is, I told you * before: to wit, the free and voluntary fauour of God, exhibited vnto vs, in Jeſus Chriſt his Sonne. * Pag. 20.

Here it is accompanied with a paire of Epithetes, expreſſing the nature, and qualitie therof. It is *rich*, yea *exceeding* rich. A Sea of grace which neuer can bee exhauſted. An *abyſſus*, a bottomleſſe pit of grace, which neuer can be ſounded Which as al men may admire, for the greatnes therof, ſo, ſpecially, a penitent ſinner may apply vnto himſelfe, for his own comfort. How can I doubt of remiſſion, and forgiuenes of my ſins from him, who is ſo full of grace?

If you require examples for your better aſſurance, they are

are not wanting in this behalfe. I haue been an Idolater; ſo was *Manaſſes*. I haue been lewd of my body, ſo was *Dauid* I haue been ouertaken with wine, ſo was *Noah*. I haue fled from God, ſo did *Ionah*. I haue denied my Lord, ſo did *Peter*. I haue perſecuted him in his members, ſo did *Paul*. I haue deſpoiled men of their goods, ſo did the penitent thiefe, who was conuerted vpon the croſſe Finally, I am full of iniquity, ſo was *Mary Magdalen: peccatrix*, the ſinful woman. All theſe obtained pardon by the grace of God, which they apprehended by faith. He wil not therefore reiect me, that embraced them. They could plead nothing but *grace*: and this alſo, I can plead as well as they.

Therefore, faint not vnder temptation, but take heed of the Diuels *falſe glaſſe*, wherein he repreſenteth thy ſinnes otherwiſe then they are indeed. For hee hath two falſe glaſſes; the *firſt* he bringeth, when he tempteth vs to ſinne: the *ſecond*, when he tempteth vs to deſpaire.

Firſt, when he tempteth vs to ſinne, he bringeth his falſe glaſſe, which maketh the ſin, and the puniſhment too appeare little in our eyes (as *Lot* ſaid of *Zoar*; *is it not a little one, and my ſoule ſhall liue?* Gen. 19.20.) yea perhaps none at all. God ſaid, by a direct affirmation, *thou ſhalt not eat of the tree of knowledge: for, in the day that thou eateſt thereof, thou ſhalt die the death*: Gen. 2. 17. The woman commeth in with a mincing heſitation; *leſt perhaps you die* Geneſ. 3.3. The Diuell with a peremptory negation; *you ſhall not die at all*. Such goodly creatures, as you, die for an apple, or ſome fruit of little value? No, ſaith he, *you ſhall not die*. But Gods word was the truer; for Adam did *die the death*. The leſſer the precept was, in reſpect of the matter, & thing it ſelfe, the greater was the ſinne, in reſpect of the diſobedience, & contempt.

Secondly, when we haue committed a ſinne, vpon his ſuggeſtion, & our conſent, then he bringeth another falſe glaſſe, wherein he maketh our ſinne appeare ſo great, that God himſelfe is not great enough to forgiue the ſame. *My ſinne is greater* (ſaith deſperate *Cain*, Gen. 4.13.) *then that it*

can

can be forgiuen. But here, *Cain*, I dare giue thee the lie (or rather thy Diuell, who is the *father of lies*, Ioh. 8. 44.) for *no ſin is ſo great, but that God can* (ſuch is his power) *and will* (ſuch is his goodnes) *forgiue the ſame.* It is not, ſimply, the ſinne committed, but our impenitency, added vnto ſinne, which maketh it irremiſſible in euent, that is, otherwiſe, remiſſible in it ſelfe.

In all ſuch temptations, therefore, which doe, or may, aſſault vs, it is good to haue S. *Peters* counſell (1. Pet. 5. 9.) euermore ſet before our eies; *Reſiſtite*, reſiſt him. How muſt we reſiſt him? *Fortes*, being ſtrong and ſtedfaſt. Wherein muſt we be ſtrong, and ſtedfaſt? *In fide*, in faith; that it may apprehend the grace of God. For if I ſinne, he hath *grace*. If my ſins be great, there is the *riches* of his grace. If my ſins be in number, as the ſands of the ſea (and were euery ſand a milſtone) there is the *exceeding* riches of his grace: *Exceeding*, aboue all my ſinnes.

For if it be true (and it is moſt true) that the *mercy of God is ouer* (or *aboue*) *all his works*. Pſal. 145. 9. is it not ouer, and aboue all, my works alſo? Howſoeuer his be good, and *very good* (Gen. 1. 31.) mine euill, and very euill, that is not the point: he will not haue his grace, and mercy, to bee exceeded by my ſins. *Plus poteſt dimittere, quàm ego committere:* hee can remit more vnto me, then I can commit againſt him. And ſo much of the firſt.

The SECOND particular is, the *tenderneſſe* of Gods affection---*through his kindnes*. Sweet is the name, and ſweeter is the thing. *Thy louing kindnes is better then life: therefore my lips ſhall praiſe thee.* Pſal. 63. 3. Let me repeat it once againe; O that I might dwell, for euer, in the contemplation of this heauenly, and diuine ſentence: *Thy louing kindneſſe is better, then life: therefore my lips ſhall praiſe thee.* O Lord, thou art without paſſion, but not without compaſſion. *The Lord is mercifull, and righteous, and our God is full of compaſſion.* Pſal. 116. 5. 2

In regard whereof, it is, that, in the holy Scriptures, wee finde him compared, ſometimes to a *Friend*, ſomtimes to a

Father, ſomtimes to a *Mother*, ſometimes to an *Husband*; that ſo, by theſe familiar ſpeeches, wee might aſpire vnto ſome ſenſe, and knowledge, of his indulgent, and compaſſionate nature.

But ſince, before, his other attributes were attended with certaine epithetes, to amplifie the dignitie thereof (as *rich* Mercy, *great* Loue, *exceeding* Grace) is there none heere, for his *Kindneſſe*, which is the ſpring, and fountaine, whence all the reſt proceed? It needeth not: the cauſe is ſufficiently commended by the effects. Howbeit, wee may aſſume certaine epithetes from ſome other paſſages of Scripture, as in that place which I mentioned before: *Thy louing kindneſſe*: and Ionah 4.2. *Thou art of great kindneſſe.* Compound theſe ſimples, and you ſhall haue, *great louing* kindneſſe in God.

This, this is it, which, aboue all other things, doth winne our hearts vnto God, if not in piety, yet in good nature. For what doth more ſingularly affect vs, then the *kindneſſe*, and ſweet diſpoſition of a Friend, or what can oblige vs more, in the ſtraiteſt bonds of loue? *Woe is me* (ſaith *Dauid*) *for thee, my brother Ionathan.* Why? *Very kind haſt thou beene vnto me*: 2. Sam. 1.26. But the *kindneſſe* of God doth as far ſurpaſſe the *kindneſſe* of man, as GOD excelleth MAN: that is to ſay, *infinitely*, beyond all proportion, and without any meaſure. And ſo much of the ſecond.

The THIRD particular is, the *Obiect* of this kindneſſe: *Vs*---his kindneſſe *toward vs*. Not toward the *good Angels*; they were in the poſſibility, not in the act of ſinne. So they needed not redemption from ſinne, but confirmation in grace: and conſequently, they needed not the kindneſſe of God; at the leaſt, not in this ſenſe, whereof I now intreat. Not toward the *bad Angels*; whom God left iuſtly vnto obduration, in their pride againſt him, and malice againſt vs. Not toward *vnreaſonable creatures*; they were not capable thereof. But toward vs *Men*, who needed it, and fell by the ſuggeſtion of others, and were capable of this kindneſſe: but had no means to redeeme our ſelues from the power of Satan,

Satan, who held vs in the captiuity of ſinne and death.

Here, then, was a fit caſe, wherein the kindneſſe of God might fully, and excellently, declare it ſelfe. And truly God did thus declare his *kindneſſe*, but yet in *iuſtice* alſo. S. *Bernard* deſcribeth it ingenuouſly, and bringeth in the Sonne of God, ſpeaking in this manner. Behold how, for my ſake, my Father doth loſe his creatures. The Angels affected my *highneſſe*, but preſently he ſtrooke them with an incureable wound. Then, Man affected my *knowledge*: vpon him alſo my Father had no pity, neither did his eye ſpare him. Hath he, then, care of oxen? He made only two notable creatures, partakers of reaſon, and capeable of felicity; to wit, *Angels* and *Men*: but loe, for mee he hath deſtroied all Men, and many Angels. Now, therefore, that men may know, how I loue the Father: *recipiat per me, quos quodammodò, propter me, amiſiſſe videtur*: Let him receiue them againe, by my meanes, whom he ſeemeth, in a maner, to haue loſt for my ſake.

So the Sonne of God reſtored vs againe vnto his Father, by iuſtice, paying the iuſt price, and full ranſom of our ſins. *Thou haſt redeemed vs vnto God by thy bloud.* Apocal. 5. 9. By the expenſe of his temporall, he hath purchaſed our eternal life. That we might haue it, as a gift, he hath giuen himſelfe for vs. Therefore wel ſaith the Apoſtle here in my text; that the kindnes of God towards *vs*, was in *Ieſus Chriſt*. And this is the FOVRTH particular in this verſe.

Firſt, of the words: ſecondly, of the matter. In the words there are many obſeruable points (but I may not be copious therein) as namely, *Ieſus* is a name of ſaluation, *Chriſt* a name of vnction. The firſt importeth his *Diuinity*; the ſecond, his *Humanity*. The firſt is taken from the Hebrewes, to ſhew, that he is a Sauiour of the *Iewes*: the ſecond from the Greeks, to ſhew, that he is a Sauiour alſo of the *Gentiles*. For though he was ſent onely to the Iewes, yet hee was not ſent only *for* the Iewes. He was ſent to them onely, *prædicatione verbi*, to call them to repentance, by preaching the word of life: he was ſent for vs all, *ſolutione pretij*, to redeeme 4

vs from ſinne, by paying the ranſome therof, in the effuſion of his bloud. Both names are here ioyned together: for as each people (*Iew* and *Gentile*) hath the ſame Sauiour, and are both vnited in him, ſo each hath right, equally, in the ſame benefits, which hee hath purchaſed for both. And *though obſtinacy be come to Iſrael*, yet that is, *vntill the fulneſſe of the Gentiles be come in: and ſo all Iſrael ſhall be ſaued*: Rom. 11.25.26. *He* [*the Iew*] *that was firſt ſhall bee laſt*; but yet he ſhall be called in, and before, the end.

So much of the words; now to the matter. *No man commeth vnto the Father but by the Sonne*; Ioh. 14.6. No bleſſing commeth from the Father alſo, but by the Sonne; and *whatſoeuer we aske of the Father, in his name, he wil giue it vnto vs*; Ioh. 15.16. He is the ladder of *Iacob*, (Ge. 28.12.) reaching *from the earth* [in his Humanity] *to heauen* [in his Diuinity] that ſo by him, we may aſcend from our earthly habitations below, vnto the heauenly places aboue. Therefore ſaith our Apoſtle: *Bleſſed be God, euen the Father of our Lord Ieſus Chriſt, which hath bleſſed vs with all ſpirituall bleſſings in heauenly things, in Chriſt*. As namely, the bleſſings of *Election, Filiation, Redemption*: in which (as in the reſt) the Father vſeth the Sonne; how? it, not as an inſtrumentall meanes, but a cooperatiue cauſe. *Whatſoeuer things the Father doth, the ſame doth the Sonne alſo*: Ioh. 5.1. Yea the ſame doth the holy Ghoſt alſo. For though the internall actions of God be proper vnto each perſon by himſelf, yet the externall are common vnto them all.

To the point. The *Firſt* bleſſing was, of Election. The Father choſe vs in his Son. *He choſe vs in him, before the foundation of the world*. Epheſ. 1.4. The *Second* bleſſing was, of Filiation. The Father hath adopted vs in his Sonne: ſo that he was a Son by *nature*, we by *grace* in him; he by *generation*, we by *adoption* in him. The Father hath many ſons in one Sonne. *He* [the Father] *hath predeſtinated vs to bee adopted, through Ieſus Chriſt, vnto himſelfe, according to the good pleaſure of his will*. Epheſ. 1.5 The third bleſſing was, of Redemption. *God* [the Father] *was in Chriſt, reconciling the world*

world vnto himſelfe: 2. Cor. 5. 19. In regard whereof, the Father ſpake from heauen, ſaying: *This is my beloued Sonne, in whom I am well pleaſed.* Mat. 3. 17. *In* him, and *with* vs. For if the ſacrifice, offered vp by *Noah* (which was but of birdes, and beaſts) had ſuch efficacy, and vertue, that *God ſmelled a ſauour of reſt* therein (Gen. 8. 21.) much more did he ſmell *a ſauour of reſt* in the bloudy ſacrifice of his onely begotten and dearely beloued Sonne. For behold, here is a greater then *Noah*, and a greater ſacrifice then his. His ſacrifice yeelded a *ſauour of reſt* vnto God, by acceptation, this by deſert: his by the mercy of the Father, this by merite of the Sonne.

Now ſince the whole ſum and parts of our ſaluation, are thus comprehended in our Lord Ieſus Chriſt, we muſt not depriue any parcell thereof (directly, nor indirectly; poſitiuely, nor conſequently) vnto any other (Man, or Angell) but *looke alwaies vnto him, the author and finiſher of our faith*: Heb. 12. 2. If we ſeeke ſaluation, it is in his name: if any gifts of the ſpirit, they are in his vnction: if fortitude, it is in his dominion: if purity, it is in his conception: if indulgence, it is in his natiuity: if redemption, it is in his paſſion: if abſolution, it is in his condemnation: if remiſſion of the curſe, it is in his croſſe: if ſatisfaction, it is in his ſacrifice: if purgation, it is in his bloud: if mortification, it is in his graue: if newnes of life, it is in his reſurrection: if immortality, it is in his reuiuing: if inheritance of heauen, it is in his entrance thither: if ſafety, it is in his kingdome: if ſecure expectation of the iudgement to come, it is in the power of iudging, which the Father hath committed vnto him. *For the Father iudgeth no man, but hath committed all iudgement vnto the Son*: Ioh 5. 22. Why? *Becauſe all men ſhould honor the Son, as they honor the Father.* Let vs honour him therefore, and the Father, aſcribing *praiſe, and honour, and glory, and power vnto him, that ſitteth vpon the throne, and vnto the Lambe, for euermore, Amen.* Apoc. 5. 13.

Thus much of the foure particulars in the laſt verſe of my text. It remaineth now, that (according to my * deſigne) I *Pag. 30.

reflect vpon the generall doctrine, which is contained in the ſame: and ſo, by it, I will make a tranſition vnto my own particular caſe. The conſideration whereof hath treated with me to make ſpeciall choice of this text, in regard of ſundry markable effects of Gods *mercy*, *loue*, and *grace*, towards me; which as I feele, comfortably, in my ſelfe, ſo I would impart, willingly, vnto you.

The generall doctrine (ſtreaming out of the premiſes) concerneth the glory of God, which he ſeeketh and obtaineth in all his works. In our glory, he aduanceth his owne; as our Apoſtle ſaith: *He declareth the riches of his glory, vpon the veſſels of mercy, which hee hath prepared vnto glory.* Rom. 9.22.

Here his glory is ſhewed in his mercy, which, ſometimes, he ſheweth in his iuſtice alſo: but with different effect toward vs. For then he is glorified *in* vs, not *of* vs: he getteth glory, we giue it not: we are *paſſiue* in the one, *actiue* in the other.

Firſt, he is glorified *in* vs: that is to ſay, in our deſtruction, by his iuſtice. *I will get me honour* (ſaith God) *vpon Pharaoh, and vpon all his hoſt.* Exod. 14.4. *Glorificabor in Pharaoh* (as the vulgar hath it: and neerer vnto the originall) I will be glorified *in* Pharaoh: that is, my honour and glory ſhall be declared, eminently in his ruine, and fall. *Fiet voluntas Dei, aut à nobis, aut de nobis*: the will of God ſhall be done *vpon vs*, if not *by* vs; as here you may ſee in the lamentable ſubmerſion, & ſubuerſion of this puiſſant and mighty King.

Secondly, he is glorified *of* vs: that is to ſay, in our ſaluation by his mercy. *Call vpon me* (ſaith God) *in the day of trouble, ſo I will deliuer thee, and thou ſhalt glorifie me.* Pſal. 50.15. Here is a good harmony, & concord: God deliuereth man: Man glorifieth God: God is honoured, and man is ſaued.

Both theſe glorifications are ioyned together by *Moſes*, after he had ſeene the confuſion of *Pharaoh*, and the deliuerance of Iſrael. *I will ſing vnto the Lord, for he hath triumphed glorioufly; the horſe, and him, that rode vpon him, hath hee ouer-*

throwne

throwne in the ſea. There is the *Firſt.* Behold the *Second.* It followeth. *The Lord is my ſtrength, and my praiſe, and he is become my ſalvation. He is my God, and I will prepare him a Tabernacle: he is my Fathers God, and I will exalt him*; Exodus 15.1.2.

This latter glorification is that, which here appertaineth vnto vs. God hath ſhewed his glory, not in iudgement, but in *mercy*, in *love*, and in *grace*; which he hath plentifully extended towards vs, *giuing vs life*, when we were dead, *raiſing vs vp*, when we were fallen, *placing vs in heauen*, when we were at the gates of hell.

Now, for as much as God doth ſo highly honour vs in this world, and will honour vs more in the world to come: what ſhall we do, but honour him alſo in this world, whom we ſhall, likewiſe honour in the next? The end of our *Creation* requireth it. All things were made for the vſe of man; man for the ſeruice of God. The end of our *Preſeruation* requireth it. We liue by the benefits of God: we muſt liue alſo to his honour. The end of our redemption requireth it. For what priſoner will not exalt, and magnifie a King, that giueth him his natural life, when he was ciuilly dead, and by his mercy, freeth him from the ſword of iuſtice? But as our eſtate was more miſerable, then the condition of any priſoner, ſo God hath dealt more roially with vs, then that any mortall Prince is able to performe the like. He hath freed vs from the infernall priſon of hell, from the terrible iawes of Satan; he hath reſtored vs vnto *the glorious liberty of the ſonnes of God*, yea more then this, he hath but one kingdom, and but one Sonne, yet behold he hath made vs *coheires with him* therein: Rom. 8.17. What, then, could he doe for vs and he hath not done it?

And now finally, leſt wee ſhould pretend a difficultie in this ſeruice, ſee the facilitie thereof God hath *ſhewed* his benefits, let vs alſo *ſhew* them: and this is the ſeruice, which he requireth at our hands.

Howbeit, there is a great diſparitie betwixt his, and our *ſhewing* the ſame. He ſheweth his benefits by *donation*, wee by

by *declaration:* his is *reall,* ours *verball.* Hee ſheweth his benefits; and wee haue an acceſſion, or increaſe of our happineſſe thereby. Wee ſhew them; but the infinite ſea of his happineſſe (which dependeth not vpon his creatures) is not increaſed by the riuers of praiſes, which are poured forth of our lips. In a word, he ſheweth, and it is his *voluntary liberalitie* towards vs; we ſhew, and it is our *neceſſary dutie* toward him.

An eaſie, and a iuſt ſeruice. Therfore ſaith the Angel vnto *Tobit*, and his ſonne: *Praiſe God, and confeſſe him, and giue him the glory, and praiſe him for the things that he hath done vnto you, before all them that liue. It is good to praiſe God, and to exalt his name, and to ſhew foorth his euident works with honor; therfore be not weary to confeſſe him. It is good to keepe cloſe the ſecrets of a* KING, *but it is honourable to reueale the works of* GOD; Tob. 12. 6. 7.

His benefits, then, that are priuat vnto our ſelues, we muſt make publike vnto others. He was an vnfaithful, and an vnwiſe ſeruant alſo, who, receiuing a talent from his maſter, *hid it in the earth* (Mat. 25. 25.) and did not imploy it to his aduantage. Likewiſe, he is an vngratefull perſon, who receiueth a bleſſing from God, and concealeth it in his boſome.

Let euery man, therfore, recount with himſelfe the benefits which God hath beſtowed vpon him. Be they inward or outward; ſpirituall, or temporal; concerning this life, or the life to come: ſhew them, declare them; firſt in word, then in *worke*, that men may *glorifie your Father which is in heauen.*

AND that I may induce you vnto this acceptable ſeruice, not onely by my ſpeech, but by my example alſo; Fathers, and Brethren, Right Honourable, right Worſhipful, and dearely beloued in Ieſus Chriſt our Lord: I preſent my ſelfe here this day, as

[a] *a ſpectacle vnto the world, and to Angels, and to men*; though with ſome regret, & reluctation of the fleſh, yet with great comfort, and exultation of the ſpirit. [b] *The ſpirit indeed, is ready, but the fleſh is weake.*

[a] 1 Cor. 4. 9.

[b] Mark. 14 38

Come, therefore, *and hearken all ye, that feare the Lord, and I will tell you, what he hath done to my ſoule.* So doth [c] *Dauid* inuite his auditors, and ſo doe I inuite mine. *Come*, Who? *All ye that feare the Lord.* For they, that feare him not, are as vnfit to heare this ſeruice performed by another, as they are vnable to performe it themſelues. But your religious concourſe vnto this place, your diligent attention of my ſpeech, your reuerent eſtimation of Gods word, your zealous profeſſion of his truth, all theſe aſſure me, that you are ſuch indeede, as the Prophet *Dauid* ſpeaketh of in this place; *you feare the Lord.* Therfore *come, and hearken all you, and I will tell you, what he hath done to my ſoule:*

[c] Pſal. 66. 16.

But yet, before I tell you, what God hath done vnto me, I muſt tell you, what I haue done vnto him; for this is the trueſt method to illuſtrate his gratious fauours. *Vide quid tibi debeatur* (ſaith S. *Auguſtine*) *& quid tibi dederit, qui gratis dedit*; ſee, *firſt*, what is due vnto thee: *ſecondly*, what God hath done for thee; *then*, how freely hee hath done the ſame.

Firſt therefore, becauſe we giue glorie vnto God, by the humble confeſſion of our ſins (ſo ſaid *Ioſuah* vnto *Achan*; [d] *My ſonne, I beſeech thee giue glorie vnto the Lord God of Iſrael, and make confeſſion vnto him, and ſhew mee now, what thou haſt done*) I confeſſe vnto almightie GOD, in the face of his CHVRCH, that in part, I haue denied my Lord with [e] *Peter*, and betraied him with *Iudas*, and crucified him with the *Iewes*.

[d] Ioſ. 7. 19.

A grieuous ſinne, and a great puniſhment too; *malum culpæ* turned into *malum pœnæ*, when one ſinne is made the puniſhment of another; the iuſtice of God ſhining in the iniuſtice of man. Thus my vngratitude for his benefits, my negligence in his ſeruice, my affectation of vaine glory, my impatience at calamities, and my other ſinnes, were puni-

ſhed with the ſinne of *Apoſtaſie*, and defection from the truth, euen frō the ſincerity of the Goſpell of Ieſus Chriſt. So that I proceeded from one fall vnto another, firſt in my *Will*, and then in my *vnderſtanding*; firſt, *à bono*, and then *à verò*; firſt in *manners*, and then in *faith*.

Here now, peraduenture, ſome wil ſay vnto me, as *Michal* vnto *Dauid*, when ſhe deſpiſed him in her hart; [e] *Thou haſt vncouered thy ſelfe, as a foole this day.* But vnto them I anſwer, as *Dauid* vnto *Michal*; *It was before the Lord and I will, yet be more vile then thus, & will be low in mine owne ſight.* Let the proud *Phariſee* boaſt; [f] *I am not as other men.* But I will pray, with the deiected *Publican*; *O God bee mercifull vnto me a ſinner.* Finally I ſay with [g] S. *Auguſtine*; *Irrideāt me arrogantes, & nondum ſalubriter proſtrati & eiſi, àte, Deus meus; ego autem confitear tibi dedecora mea in laude tuá*; Let them, who were neuer brokē, & humbled vnder thy hand, let them, I ſay, deride me: but, as for me, ô Lord, let me confeſſe my diſhonour in thy praiſe, my ſhame to thy glory.

[e] 2. *Sam.* 6. 20. 21. 22.

[f] *Luc.* 8. 11. 13.

[g] *Confeſſ. lib* 4. *cap.* 1.

To proceed, then, in that, which I haue begun. My fall was great, & dangerous, conſidering *Vnde & Quò*, whence, and whether I fell: to wit, from the ſimplicity of that truth, which is in Chriſt, into a ſinke of ſuperſtition, idolatrie, and error: euen the confuſion of the ſpirituall *Babylon* it ſelfe.

And yet there are two things, principally aboue the reſt, wherein my heart neuer was, nor could be, farther eſtabliſhed, then by an implicite, involued, obſcure faith of the Church. Thoſe are IMAGES & INDVLGENCES, (affixed vnto dead ſtatues, vnto our Ladies ſlippers, and the like trumperie) with *holy graines, agnus Dei's*, and ſundrie like profanations, *Babylonian* [h] merchandiſe, the dregges of the meretricious, inchanting cup, wherewith *the inhabitants of the earth haue beene drunken.* Apocal. 17. 2.

[h] See *Apocal.* 18. 3. 11. 23.

You ſee the *Matter*, wherein I fell, and how that doth augment the enormity of my fall. See now farther, how it was yet more capitall, in reſpect of my *Perſon*; I meane in reference vnto my function, and office, in the Church of Chriſt; which, in it ſelfe, was very ſpectable, yea honourable alſo,

alſo, howſoeuer my deſerts were greatly euill, or meanely good, therein. *Fac opus Euangeliſta, miniſterium tuum imple*, ſaith S. [i] *Paul* vnto *Timothy*; Do the worke of an Euangeliſt, fulfill thy miniſtery; by frequent labour, by ſound doctrine, by innocent, and vnoffenſiue life: not *faſhioning thy ſelfe*, in the leuity of thy deportment, in the ſeruice of thy appetite, in vnſeemely, and prodigious apparell, *according to this preſent world*. In which things as I cannot excuſe my ſelfe, ſo I wiſh, that I, alone, were to be accuſed in the ſame. Theſe are vices, ignoble, ſcandalous vices, vnto which I denounce immortall war, as in all men, ſo principally, in thoſe, who are of my condition and place. [i] 2. Tim. 4. 5.

Laſtly, you will enquire of the *Manner*, and *occaſion* of my fall; which I will relate vnto you freely, and ſincerely, in the candor, and ſimplicity of my heart.

It is true, that, ſometime before my fall, or any propenſion vnto the *Romiſh* Church, ſundry difficulties did incompaſſe me, on euery ſide; *dignè pro meritis, durè pro viribus*; as S. *Bernard* ſpeaketh: iuſtly for my deſerts, ô Lord, but yet hardly for my ſtrength. And though theſe euils did breed a *naturall alteration* in mee (euen in my ſpirits, and in my ſtrength: ſo that I ſaid vnaduiſedly in my ſelfe: *it is better for me to die, then to liue*. Ionah 4. 8.) yet all this while, I ſuffered no *morall alteration*: theſe things did not preuaile in me vnto any mutation of my faith, either by an inward, or by an outward change.

Howbeit I deny not, but that (the inferiour parts of my ſoule rebelling againſt the ſuperiour) my earthly, darke affections might, and did, interpoſe themſelues to eclipſe the light of my vnderſtanding; the edge whereof was now ſo dulled, and ſo abated, that it gaue place more eaſily vnto error, then perhaps, otherwiſe it would haue done.

See, therefore, the euent. I found, but ſought not, an occaſion of diſpute with ſome ingenious, and learned Papiſts, whoſe names, and qualities, I may not, I will not expreſſe. Neither they, in particular, nor any other, amongſt them, ſhall euer ſay of me, iuſtly, that I had ſo little wit, or ſo il na-

ture, as to procure them hurt, who in act, or at the least, in their intention, were kind, and beneficiall vnto me.

In this dispute, then (which was, concerning *Purgatory*, and *prayer for the dead*) it so fell out, by the force of obiections, which they made vnto me, and I made vnto my selfe, out of sundry authors, old, and new, of the one side, and the other, that my vnderstanding (vpon some defect) was conuinced, rather then my conscience perswaded, in this point.

1 You see the beginning of my euill. [k] *All this was but the beginning of sorrowes.* You shall heare the progression, and increase.

[k] *Mat.* 20. 8.

When I was thus heated in *Purgatory*, I began to waxe cold in the affection of my former faith; and the rather, because I conceiued (but misconceiued; and this was the 2 SECOND motiue of my change) that mine own Masters, and Teachers (some principall Diuines in this Church) had led me into error, by their writings. Wherein if I found a *moate*, I made it a *beame*; and, if I found nothing, I made somthing: as Cæsar spoke, sometimes, of his way; and passage; *Inueniam, aut faciam*, I shall finde one made to my hands, or else I will make one my selfe: so it was with me, in that vnfortunate, and disastrous time; which I can not remember, without griefe, nor recount without teares.

3 The THIRD occasion, or motiue, of my change, was the controuersie of *Vocation*, and *Ecclesiasticall function*; which are [l] *essentiall vnto the being of a Church, and inseparable from the same.* Here, then, many defects were pretended strongly, and with such probability (but by misprision in them, & ignorance in me) that our *Vocation*, seemed prophane, our *Function* sacrilegious; in mine eies.

[l] See Doct Field, *of the Church lib.* 2. *cap* 6.

4 The FOVRTH, and last (for I need remember no more vnto you) was concerning the CHVRCH it selfe; which, being the highest sphere in the great world of theologicall controuersies, at this day, containeth all the rest in her wombe, and embraceth them within her armes.

These were the foure points, which (originally, and principally) did worke with my *Vnderstanding* (and superiour part

part of my ſoule) to ouercome me, while my traiterous *Affections* (the inferiour part) ſolicited me to yeeld. For it is true, that the affections of a man are, vnto his Vnderſtanding, as [m] *Dalilah* was vnto *Sampſon*: firſt, alluring it to betray its owne ſtrength; then, deliuering it ouer vnto falſehood, and errour (as ſhe, hauing beguiled *Sampſon*, deliuered him into the hands of the *Philiſtims*) which, hauing gotten a conqueſt wil make a triumph alſo. O beware of this *Eue*, which, lying in your owne boſome, will ſeduce you; take heede of your *affections*, which alwaies contriue ſome treaſonable plot againſt your *vnderſtanding*. Let the affections be a ſeruant, as *Hagar*; your reaſon free, as *Sarah*: if they contend, [n] *caſt out the bondwoman, and her ſonne.*

[m] *Iudg.* 16.

[n] *Gen.* 21 10.

Thus I, (miſerable, diſtreſſed I) like a [o] blinde *Aramite*, was conducted into Idolatrous *Samaria*, and neuer thought my ſelfe ſecure, til I was in my greateſt danger. I fled my natiue countrey ([p] *Fugimus Iaſon, fugimus*; *hoc non eſt nouum*; it is no newes to heare of ſuch flying; many fled before me: I wiſh that neuer any flie after me) to go into a forrain land. But here I may demand of my ſelfe, as *Eliah*, ſometime, demanded of *Ahaziahs* ſeruants; [q] *Was it not, becauſe there was no God in Iſrael* [England] *that I went to enquire of Baal-zebub, the God of Ekron* [Rome] *concerning my eſtate?*

[o] 2. *Kin.* 6.

[p] *Senec. in e.*

[q] 2 *King.* 1. 3.

I ſpake of *Philiſtims* before; but now I was in the hands of *Philiſtims* indeed: for whom I had neuer ground (as [r] *Sampſon* did) vnleſſe I (as [*] *Sampſon* was) had beene firſt depriued of mine eies.

[r] *Iudg.* 16. 21.

[*] *Ibid.*

Now I began to be in trauel with an vnhappy birth, which I had conceiued before; I meane, that *Purgatory*-diſcourſe, which, in the heate of my *ignis fatuus*, and popiſh zeale, I ſent back into my countrey; as you know: I wiſh you knew not. But as it had no right to inherit in this kingdome, ſince it was borne in tranſmarine, and forraine parts; ſo it was vnfit to be naturalized here, which came from ſo vnnatural a Parent.

Howbeit, I meaſure not my fact by the euent: my intention was not the leſſe euill, becauſe the effect was not more

euill. No? I ſpared none: not the truth of God; much leſſe them, by whom it was maintained in this Land.

In which number there are two, whom I ſcandalized (as vniuſtly, ſo chiefly aboue the reſt. The one is, the learned, and venerable Deane of *Wincheſter*, of whoſe knowledge, and charitie, I haue had ſo much experience, that whether he be *melior*, or *doctior*, a better man, or a more learned Diuine, I can not eaſily reſolue. Only I can reſolue with *Seneca*, that, of theſe two commendations, *ô virum doctum*, and, *ô virum bonum*, the latter doth excell the firſt. The other is, the like learned, and venerable Deane of *Gloceſter*; of whom I may proteſt vnfaignedly; [1] *Cœpi illum antè amare, quam nôſſe*, I began to loue him, before I began to know him: in regard of *that, which I had heard, and which I haue ſeene with mine eies.*

[1] *Hieron. ad Auguſtin. inter Epiſt. Aug.* 14.

Theſe I ſay, are the men, whom I ſcandalized (as vniuſtly, ſo chiefly) aboue the reſt. And ſo I fell, expreſly, into *S. *Hieromes* cenſure; *Puerilis eſt iactantia, accuſando illuſtres viros, ſuo nomini famam quærere*, it is a childiſh vaunt in any, by accuſing illuſtrious men, to ſeeke his owne exiſtimation, and fame. But they haue taken ſome amends of me, according to their will; there are others, vnto whom I would make amends, according to my power. I will name one, in ſteed of al; the moſt Reuerend Archbiſhop of *Yorke*, a fair iewell, a rich diamond of this Church.

* *Vide epiſt. Aug* 13.

Vpon him this euill aſperſion was long ſince caſt by *Ed. Campian*, and lately renewed by me; to wit, that his Grace, being, ſometime, familiarly demanded by *Campian* in this manner; *Whether hee, that imployed himſelfe daily in peruſing the ancient Fathers, could indeed, be of that opinion himſelfe, which he perſwaded vnto others; did anſwer thereupon: That truely he could not, if he ſhould read the Fathers and beleeue them alike.* But why did I reinforce the obiection of the one, and conceale the defence of the other? made in ſo renouned a place, and recorded by ſo venerable a perſon.

For though I might appeale vnto the teſtimony of his Auditors, *who remaine vnto this preſent*; yet I will goe *from the*

the liuing to the dead, and inquire, what is deliuered, and commended, by [a] M. Doctor *Humfrey*, vnto all posterity, in this behalfe. But because it might be tedious vnto you, to recite the whole passage, I will select one parcell therof; to wit, that his Grace, hauing sundry waies refelled this calumnious imputation, did finally *sweare, by inuocation of the blessed Trinity, the* FATHER, *the creator of all things, the* SON, *the iudge of al the world, the* HOLY GHOST *the comforter of vs al, that, so far as he could remember, or possibly recal to mind, this pretended answer, concerning the ancient Fathers, neuer fell from him in earnest, nor in iest.* What can you require more, for your satisfaction, in charitie, or in reason? *Varius dicit, Scaurus negat: vtri creditis?* when *Varius* accused *Scaurus* of treason, in a profuse, and copious speech; *Scaurus* replied briefly: *Varius saith it, Scaurus denieth it; whom do you beleeue?* Likewise; *Edmund Campian*, a Iesuite, hath said thus, as you heare: *Tobias Matthew*, a Christian, denieth it: nay more, hee sweareth by the sacred name of God, in the holy assembly of his Church, that he is iniuriously charged. Whom, then, doe you beleeue? This was his [x] own defence: I haue borrowed it from himselfe: howbeit a great part of its efficacy, and force, is lost in this conueyance. [y] *In Demosthene magna pars abest Demosthenis cùm legitur, & non auditur.* A great part of him is wanting, when he speaketh by an others tongue: *though* (as [z] one saith of *Demosthenes*) *his worke, in it selfe also, is so full, and perfect, that nothing can be added vnto the same.*

[a] *In resp. ad Camp. pag. 656. 657.*

[x] *See Doct. Humfrey, pag. 657.*

[y] Val. Max. *lib. 8. cap. 10. in fine.*

[z] *Ibid.*

WEll, All this while I haue told you, *what I haue done to God*; yea, *that, which I haue done vnto the least of his seruants, I haue done also vnto himselfe.* It remaineth now, that I tell you, *what God hath done to me.* I say, what *God* hath done. For though I acknowledge gratefully that some persons of quality, & worth, were instruments in that good which

which hath succeeded vnto me, according to his wishes, rather then mine owne; yet I acknowledge God, him only to be the author of the same; and that he hath done it, out of his *Mercy, Loue*, and *Grace*. Wherefore, *Come, and hearken, all you that feare the Lord, and I will tell you what hee hath done vnto my soule.*

His first blessing vnto me was, Reuocation into my natiue country; deare, because a COVNTRY: more, Because SVCH a Country: the sweetnesse, and felicity whereof, is knowne better, *carendo*, then *fruendo*, by wanting it a while, then by enioying it alwaies: and so it is in euery temporall or spirituall good.

Here, now, some will imagine, that, either in my discession, or in my reuersion, or in both, my ends were drawne, rather *ab vtili*, then *ab honesto*; that I serued mine own turne, in this returne: that I departed with the resolution of [a] *Cæsar*, protesting vnto his mother, vpon taking of his leaue, *Se, nisi Pontificem, non reuersurum*; so, I without a Benefice, or Dignitie in the Church, would neuer returne into the Land.

[a] *Sueton. in Iul. cap. 13.*

But as the manner of my returne (if it were fit to bee exposed in this place) might acquit me fully, from the suspition of such an impious deuice: so they, who had the best experience of my mind, at that time, might then see, and will yet confesse, that, in all probability, I framed no such proiect in my thoughts; but that I was a reall, substantiall Papist: howsoeuer some men (led with an honest error) haue seemed to conceiue otherwise of my case.

If the testimonies of eminent persons, may be required, or admitted, in this kind; I would make choice of one, singularly, aboue the rest; to acknowledge whose kindnesse towards me, it is the least recompence, that I owe him, and yet the greatest, that I can make him for the same.

He then doth know, that, vpon my returne, I did expresse a great auersion from this Church; pardō me: it was more; euen a detestation thereof. And when hee would seeme to nourish some hope (aboue hope) of my reduction therunto,

to; I did beſeech, and requeſt him, moſt affectionately, not to ſow his fauours vpon the conceit of ſuch an harueſt. For I was throughly acquainted with the nature and quality of mine owne ſoile, too barren for ſuch fruit.

Heere, alſo, I may not forget, nor conceale, his anſwer vnto me; for it was full of comfort, and conſcience, to wit, that I ſhould not be allured, nor preſſed [by his Maieſties roiall fauour and grace; of which he conceiued good hope] otherwiſe, then I had the ſecret teſtimonie, and certaine perſwaſion of mine owne heart.

Wherfore, out of his noble, and religious diſpoſition, he perſiſted ſtill in his pious, and charitable worke. I ſay *pious* and *charitable*. For what other aduantage did hee ſeeke, or could he find, then that, which *S. Auguſtine* did long ſince, in a like caſe? *Quid quæro? Quo fructu quæro?* ſaith [b] hee of a *Donatiſt*, in his time. What is it, which I ſeeke? Or, with what profit, doe I ſeeke it? He anſwereth; *Vt aliquando dicatur mihi; Frater tuus mortuus erat, & reuixit, & perierat, & inuentus eſt:* that once it may be ſaid vnto me, [c] *Thy Brother was dead, and is aliue againe, he was loſt, but he is found.*

[b] *Tom 7. Conc. de reb. geſt. cum Emerito.*

[c] *Luke 15.31.*

To this end, and purpoſe, I was recommended by his ſpeciall care (but againſt my will: for I loued mine owne euill, and feared the remedie thereof) vnto the Reuerend Deane of *Pauls*: a man ſo rarely qualified with Moral, and Intellectuall vertues, that his woorth doth no leſſe verifie his name, than his name doth ſignifie his worth. And this I eſteeme one of the greateſt (if not the greateſt) bleſſings of God vnto me, that, when I was as blinde in the eies of my mind, as [d] S. *Paul* was in the eies of his body (yea of mind alſo) I ſhould be ſent, (or rather brought) vnto this worthy *Ananiah* [*nubes Domini*, the cloud of the Lord; ſo it is by interpretation] for the reſtitution of my ſight, and be mollified againe by the ſweete ſhowers of his learned, and iudicious diſcourſe.

[d] *Act. 9.*

Thus after a long, vnhappy flight, I returned, with *Noahs* [e] Doue, into the *Arke*, which I once forſooke, and fluttered vpon the ſwelling waters of *Babylon*, which can giue no

[e] *Gen. 8. 9.*

true reſt (but a Lethargie) vnto the ſoule. Finally, after a long, and tedious motion, I found reſt, and repoſe vnto my ſoule, in the ſame center, wherein I was ſeated from my tender, and more happie yeeres. *This was the Lords doing, and it is maruellous in mine eies.* What enſued? *Mutantur, ſuſcipiuntur*: ſaith [1] *S. Auguſtine* of the *Donatiſts*: They relinquiſh their opinion, the Church receiueth them into her vnion againe. So it was with mee: ſuch was the gracious fauour of God, ſuch the great indulgencie of his Church.

[1] *Vbi ſupra.*

You will, peraduenture demaund now; Vpon what intellectuall motiues I did returne, ſince I had ſome (in my wrong apprehenſion) to depart?

I will ſpeake the truth in Chriſt, I will not lie; my conſcience bearing me witneſſe in the holy Ghoſt. The only thing, wherein I did intend to conforme my ſelfe vnto the deſire of my friends, and will of my ſuperiours, was, to take *the oath of Allegiance*, as it is truly, and iuſtly ſtyled. For what elſe doth it containe, in the ſubſtance thereof, but a ciuill obedience, and faith, due, from ſubiects, vnto their Soueraigne Lord, by lawes diuine, and humane, yea founded in the very principles of Nature, and Reaſon? Wherein I did obſerue, FIRST, how carefully the matter of State is heere diſtinguiſhed from controuerſie of Religion? In which regard, it was the determinate pleaſure of his ſacred [2] Maieſty, to caſe the burden of the *Papiſts*; not requiring them to ſweare, that *the Pope hath no authoritie to excommunicate his Highneſſe, and to ſubiect him vnto a ſpirituall cenſure*, but that *the power of ſuch excommunication cannot, by any meanes, extend it ſelfe vnto the preiudice of his royall Life, or Crowne.* SECONDLY, then, I obſerued thereupon, that though there are ſome circumſtantiall points in this oath, vpon which ſome *Papiſts* doe principally inſiſt, for their refuſall therof, yet that they did, heerein, but gloze with his Maieſtie, and vſe a ſpecious pretenſe to reiect the ſubſtance of the Oath; which, being abſtracted from all circumſtances, & acceſſaries therein, hath this principall iſſue: to wit, that *the Pope hath no power, directly, nor indirectly, to depoſe his Maieſtie from*

[2] *See his Maieſties* Premonition to all Chriſtian Monarkes, &c. *pag. 9.*

from the right of his Crowne, nor to expose his person vnto the perill of his life. So that the refusall of this Oath (thus sensed: and this is the true sense thereof) by any popish subiect in this land, doth demonstrate euidently, and expresly, that he wanteth meanes, and not a mind, to dethrone our most gratious Soueraigne Lord, the KING (whom God preserue, to his honour, and our comfort) yea (which I tremble to speake, but he would not feare to doe) to take away his pretious life, with sacrilegious hands, specially if such be the resolution of [h] *our Lord God, the* POPE.

To shew, therefore, my zealous, and hearty detestation of such impious, and execrable doctrine (sent continually from *Rome*, sowen plentifully in the hearts of *English* subiects: and this seed will grow into an haruest of lamentable combustion, if our iust lawes be not enliuened by a seuere execution, in this behalfe) I took this Oath, vpon such mature deliberation, and aduice, that I dare confidently pronounce: *Whatsoeuer subiect in this Land doth pertinaciously refuse to sweare allegiance vnto the King, according to the sense and substance of this oath, he is a* TRAITOR, *in his heart, against the life and soueraignty of his Prince.*

But now, as, by this act, I gaue testification of my loialty vnto the State, so, withall, I incurred the suspition of heresie, and apostasie, with others. Why? what was my offence? Oh a great, yea a double offēce against his Holines; which euery one, that taketh this oath, must necessarily commit. FIRST, he denieth the infallibility of the Popes iudgement: yea hee admitteth farther, that the Pope erreth, not onely *materially*, but *formally*; not in *fact*, but in *faith*: also, not as a *priuate Doctor*, but as *publike Pastor* of the Church. Finally, that this his error is *execrable* and *damnable*, according to the tenor and purport of the oath.

Now if any man be desirous to know, how farre the Pope was interessed in the prohibition of this oath, let him consult the* second Breue of *Paulus* 5. dated 10. Calends of September, 1607. Wherein he saith precisely: *We haue straightly commanded you, that, by no meanes, you should take it*: againe,

[h] *See this particular, handled by D.* Morton, *in his encounter against* Parsons, *lib.* 2. *cap.* 2. § 6.

* *To the Catholikes of England.*

our Apostolike letters, concerning the prohibition of the Oath, were written, not only vpon our proper motion, and of our certain knowledge, but also after long and weighty deliberation vsed concerning all those things which are contained in them [the said Letters] *and that for this cause, you are bound fully to obserue them, reiecting all interpretation, perswading to the contrary. And this is our meere, pure, and perfect will, &c.*

SECONDLY, he denieth the Popes power, either *directly*, or *indirectly*, *temporally*, or *spiritually*, ouer our dread Soueraigne Lord, the KING, to be such, that he may, sententially, depose him from his Crowne, absolue his subiects from their allegiance (though due vnto him by the bonds of *Nature*, and pledged vnto him, farther, by the obligation of an *Oath*) and inable them to beare armes against him, or, by any meanes, to depriue him of his Regality, and Life.

These, then, are the two offences, which I haue committed against the dignity of the triple crowne. But why is that so capitall with our *English Catholikes*, which the *French* do so freely and liberally maintaine?

Not long before my departure out of *France*, I addressed my self vnto a paire of learned [i] *Dominicans* in *Roan*, doctors of the *Sorborn* in *Paris*: of whom, as I desired some exact instructions concerning this Oath, so I deliuered his Maiesties [k] booke into their hands, for their better information in this behalfe. They read it with expedition, applauding the great wisdome, and excellent knowledge of his Highnesse; protesting also, that, as the *Oath*, for the matter, and substance of it, was agreeable vnto the Catholike faith, so, for the occasion and inducement of the same, it was most expedient, and necessary, for the preseruation of his roiall State. They added farther, that this extension of the Papall power ouer Christian Princes, was *dogma Transalpinum*, an Italian conceit (for they obserue a difference betwixt the *Romane* COVRT, and the *Romane* CHVRCH) which a true *French* Catholike heart doth religiously abhor. And therefore they aduised mee to take the said oath, as themselues also, and all *French* men, would doe in the like case, were

i Messieurs, le Maistre, & le Marchand.

k *Apologia pro iuramento Fidelitatis, &c.*

were it required at their hands.

But our *English* Catholikes are (for the greater part) of an hotter constitution, more affected vnto the climats of *Italy* and *Spaine*. Which I speake with commiseration of my owne Country; not to the disreputation of those great and mighty Nations: the eies whereof God will open in his appointed time, to shake off this *Babylonian* yoke. For which, I haue better euidence, then [l] *Pererius* a Iesuit hath for the calamity & vastation of *England*; pushing at vs like an [m] horned *Zidkiiah*: but with the like successe (I hope) as his false brethren did not long before, who prophecied thus vnto the King of *Spaine*: [n] *Go and prosper, for the Lord shall deliuer* England *into thy hands.*

[l] *Comment. in Gen.* 15. 16. *in fine.*
[m] 1. King 21. 11.
[n] *Ibid.* 12.

You haue heard, now, the cause and beginning of my alienation from my *English-Romane* friends. Was it not iust and good? For what a desperate connexion is there betwixt these doctrines? FIRST, *The Pope hath an infallible iudgement (as Pope) to determine, what is heresie, obliging all men to rest, securely, in his sentence.* Yea [o] *Gregorius de Valentia* himselfe is so deeply infatuated with this vanity, that he feareth not to affirme; *The Pope, whether he vse diligence, or not, in defining, shall define infallibly, if he will define a controuersie: and so, in truth, hee shall vse the authority committed vnto him by Christ.*

[o] *Analys fidei lib.* 8 *cap.* 3. *ad obiect.* 6.

The SECOND is, that, *in case of heresie he may depose the King, absolue his subiects from obedience, and giue away his Crowne,* as *Pius Quintus* gaue away the Crowne of *England* vnto the late King of *Spaine*: and this is one instance, which [p] *Azorius* the Iesuite doth allege, to proue the transcendency of the Papall power.

[p] *Institut. Moral. pars* 2 *lib.* 11. *c.* 5. *q* 8. §. *Pius quoque.*

Now, if the Pope haue *infallibility of iudgement*, in himselfe, to determine, what is heresie, and then a *soueraignty of power* also, to dethrone, and murther any King for heresie: iudge you how dangerous is the condition of our King, who valiantly resisteth his tyrannicall proceedings; & how miserable is their thraldome, who are inslaued to the yoke of his power and will. Meane while, [q] *He sitteth in the temple*

[q] 2. *Thess.* 2. 4.

ple of God, ſhewing himſelfe that he is God: but yet, therein, ſhewing himſelfe to be, as he is, ANTICHRIST: *whom the Lord ſhall conſume with the ſpirit of his mouth.*

The conſideration of al which particulars (ſummoned vp together) did treat with me (as they may, and ought to doe, with any man, in my caſe) to ſhew greater equanimity in the reuiew of other points, now controuerſed, in Religion; and namely in thoſe FOVRE, which I haue mentioned * before. Wherein, though I cannot acquaint you wholly how I did proceed, yet I will giue you ſome ouerture thereof, briefly as I paſſe.

* Pag. 44.

The FIRST was, concerning *Purgatory*, which I vtterly reiect, and renounce, as inglorious to the bloud of Chriſt, and troubleſome to the ſweete comfortable repoſe of our ſoules in him.

The SECOND was, concerning ſome errors in the writings of our chiefe Diuines: of which point, I haue already giuen vp a verdit againſt my ſelfe. I adde now farther, that ſuch errors in them (if truly noted by me) ſhould not reaſonably, remoue a man from the integrity of his faith, which dependeth vpon a more certaine principle and ground. Why ſhould the error of any MAN preiudice the eternall truth of GOD?

But beyond all this; is there more ſincerity in the *Romaniſts*, that, in reſpect hereof, I ſhould ſubſcribe more readily vnto them? Truly ſuch was mine opinion: but the immediate teſtimony of mine eies, and the deliberate iudgement of my reaſon, haue taught me to beleeue otherwiſe herein.

For a copious teſtimony in this kind, I remit you vnto the late [r] *Encounter* of Maſter Doctor *Morton* againſt Maſter *Parſons*: and the rather, becauſe I haue compared each particular, from point to point, with the Authors themſelues, whence he doth produce the ſame: ſo that I am an ocular witnes of his fidelity therein, as alſo, throughout the whole courſe of that booke. There you ſhall finde *Suarez* (a grand Ieſuite) charged by *Cumel* (a learned *Dominican*) in this maner. *I am greeued to ſee how fraudulently they* [Suarez Molina

[r] *Lib. 1. cap. 1. per totum.*

lina,&c.]*cite Driedo, vrging that which he ſpake by way of argumentation, or obiection, for his owne iudgement, whereas* Driedo *vſeth many arguments to confute that opinion.* Againe; Suarez *eiteth a ſentence of* Soto, *but leapeth ouer one part of it, leauing that out, which maketh againſt himſelfe.* Again, Suarez *hath changed the word* Prædordination (*in* S. Thomas) *into* Subordination, *and expoundeth* S. Thomas *ſiniſterly. I cannot tell with what ſpirit he citeth* Driedo, *&c.*

Heare further, how the great Cardinal *Baronius* is reproued by ſome famous Diuines of Venice, *viz. When* Baronius *intreateth of the immunities of the Clergy, and wanteth other ſupport, he diſliketh all hiſtorians. When he admitteth any, hee ſingleth out the words, which make for him: but theſe which make againſt him, he ſaith, were inſerted by others. There is a Booke intituled,* The errors of Baronius, *wherein there are diſcouered more then twenty ſeuerall errors, which he hath committed about one ſtory, &c.*

Finally, heare the like accuſations, by them, againſt *Bellarmine* himſelfe. *Hee expoundeth* Thomas *contrary to his meaning. He imputeth a ſpeech vnto an Author, who yet doth affirme the contrarie. He ſaith, that* Nauarre *holdeth thus, and thus, whereas he held the plaine contrarie. It is no rare thing for his illuſtrious Lordſhippe, to cite Authors for an opinion whereas they affirme the plaine contrarie. Hee abuſeth the teſtimony of* Gerſon. *He falſly citeth a place of* S. Hierom, *who ſaith the plaine contrary. It grieueth mee to ſee things imputed by* Bellarmine, *vnto the Fathers: the contrary whereof they affirme, &c.*

For concluſion, let me acquaint you with one (I ſay but one, to ſpare you, not him) ſingular impoſture of *Bellarmine* againſt *Caluin*, and ſo I will diſmiſſe this point. The [f] queſtion is; *Whether the ſoules of holy men (diſſolued from the bodie, and ſtanding need of no purgation) bee admitted vnto the fruition of bleſſednesſe, which conſiſteth in the cleere viſion of God?* It followeth. *Some heretikes (*ſaith *Bellarmine) were of opinion, that the ſoules were reſerued in certaine receptacles, vnto the day of iudgement; where they ſaw not God, nor were bleſſed*

[f] *Bella. de ſanct. beat. l. 1. ca. 1. §. Eſt igitur.*

bleſſed otherwiſe, then in hope. What heretikes? *Tertullian*; *Vigilantius*, &c. Be it ſo. Who elſe? He addeth, *Iohn Caluin alſo hath the ſame errour.* Where? *Inſtitut.* 3. booke 20. chap. § 20. What are the words? [t] *Caluin doth ſay, that Chriſt alone, is gone into the Sanctuary of heauen, and that all others remaine in the Court: expecting there, vntill the conſummation of the world.* Let vs make a triall now, whether *Caluin* bee guiltie of this opinion, or *Bellarmine* calumnious in his aſſertion.

[t] *Bellar. ibid. §. Eundem habet, &c.*

FIRST, then for the opinion of *Caluin* in this matter, you ſhall finde, that he is ſingularly traduced therein. For amongſt many paſſages in his works, behold this one: [u] *The ſoules of the faithfull, as ſoone as they are departed from this body, doe liue with God, and enioy the happineſſe of that kingdome,* which is in heauen. *Howbeit,* ſaith he (and he ſaith it truely) *God hath reſerued their perfect* [conſumate] *felicitie, vntill the ſecond comming of Chriſt.*

[u] *Caluin. aduerſ. Libertin. cap. 22.*

SECONDLY, therefore, it may pleaſe you to conſider with me, how vnworthily, and ſlanderouſly *Bellarmine* inforceth this error vpon *Caluin*, out of the aſſigned place. I finde indeed, that *Caluin* doth, there expreſly affirme; *Chriſtus ſanctuarium cœli ingreſſus, ad conſummationem vſq; ſeculorum, ſolus populi, eminus in atrio reſidentis, vota ad Deum defert:* that is, Chriſt being entred into the *Sanctuary* of heauen, vnto the end of the world, doth alone carry (or preſent) the praiers of the people, remaining a farre off in the *Court*, vnto God.

Now obſerue the fraud. Of whom is the queſtion? Of the dead, or of the liuing? Of the DEAD: to wit, concerning the ſoules of them, who are fallen aſleepe in Chriſt. And of them *Caluin* is charged by *Bellarmine*, to ſay, that *they are not in heauen, &c.* and, for a proofe, he hath alleaged this place. But of whom doth *Caluin* there intreat? of the dead, or of the liuing? Of the LIVING: for ſo doth the whole diſcourſe import. As in the words a little before; *Membrorum omnium, adhuc in terra laborantium, mutua, pro ſe inuicem, orationes aſcendunt ad caput, quod præceſſit in cœlum,*

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cælum,&c. The mutuall prayers of all the members, yet labouring here vpon the earth, aſcend vnto the Head, which is gone before vs into heauen. Likewiſe, in the very place it ſelfe: for *Caluin* ſaith, that Chriſt being in the *Sanctuarie*, carrieth vp, vnto God, the praiers of the people, remaining in the *Court*. What people? the *liuing*: for the office of the Saints *departed* is not to *pray*, but to *praiſe* the Lord. Again, immediately after, euen in the very next words vnto thoſe, which *Bellarmine* doth ſo fraudulently cite: *Quantum ad Sanctos attinet, qui carne mortui, in Chriſto viuunt, &c.* As for the Saints, who being dead in the fleſh, liue in [or with] Chriſt,&c. Which words, as they doe plainely ſhew, that *Caluin* ſpake before, of the liuing, and not of the dead, ſo likewiſe they doe fully conuince the falſitie of this pretended crime. Wherein the colluſion of *Bellarmine* is the greater alſo, becauſe *Caluin* doth not ſay (as the Cardinall imputeth vnto him) that *Chriſt, alone, is gone into the Sanctuary of Heauen*, he and none elſe: but that *he, being entred into it, doth alone* (he, and none elſe) preſent the praiers of the [x] people vnto God: ſo that, vnto him, alone, the office of a *Mediatour* doth peculiarly belong. And this is the ſubiect of *Caluins* diſpute.

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[x] *Who are liuing in this world, and are not in the* Sanctuary *of heauen.*

But I leaue this ſecond point (wherein I haue too much abuſed your patience) and come vnto the THIRD: which was, concerning *Vocation vnto ſacred Miniſterie, in this Church*. Wherein I know, that the *power of order* is complete in all reſpect. In reſpect of the perſons calling; that they had ſufficient abilitie to conferre it. In reſpect of the perſons called; that they had actuall capacitie to receiue it. In reſpect of the vocation it ſelfe; that it had no ſubſtantiall defect, in Matter, nor in Forme. As alſo, that the *power of Iuriſdiction*, heere is entire: that it hath not neceſſary deriuation from the Pope, but floweth from God, by the Church, by the Magiſtrate, by the people; differently, but truly, as I am able and willing to proue, when good opportunitie ſhall ſerue, and iuſt occaſion ſhall require.

Concerning the FOVRTH, and laſt point: namely the

Church; I know, and acknowledge, that God had a Church alway; that it was [y] visible; that though many erred therein, yet not all: or, at the least, not so, but that there remained a substance of faith, sufficient vnto saluation. Finally, that as a generall *Reformation* was expedient, and necessary, so our particular was orderly, good, and iust.

[y] D. Field: lib. 1. c. 10.

In a word therefore, to acquaint you with my totall conformity vnto the doctrine of this Church (contained in the 39. *Articles of Religion*) I haue submitted my self thereunto, by profession of mouth, by subscription of hand, by consent of heart. In this faith I desire to spend, and end, the course of my life; to the honour of GOD, the benefit of his CHVRCH, the comfort of my owne soule.

Now I may say ioyfully with *Dauid*; [z] *Returne vnto thy rest, ô my soule; for the Lord hath beene beneficiall vnto thee.* Or with *Simeon*; [a] *Lord, now lettest thou thy seruant depart in peace, according to thy word: for mine eyes haue seene thy saluation.* I lost thee, but thou didst not loose me; I fled from thee, and thou didst seeke me; I erred, and thou didst reduce me; I was blind, and thou didst illuminate me; I was hardened, and thou didst mollifie me; so I returned (by thee vnto thee) and thou hast receiued me againe. Therefore I will exalt thy name for euer, and humble my selfe with *Dauid*, before thee, saying: [b] *Teach me thy way, ô Lord, and I will walke in thy truth, knit my heart vnto thee, that I may feare thy name. I will praise thee, ô Lord my God, with all my heart: yea, I will glorifie thy name for euer. For great is thy mercy toward me: & thou hast deliuered my soule from the nethermost hell.*

[z] Psal. 116. 7.
[a] Luke 2. 29.
[b] Psal. 86. 11. 12. 13.

Thus you see (Brethren) in part, what *God hath done vnto my soule*, as also what I owe vnto him for his *mercy*, *loue*, and *grace*: and what I shall performe vnto him, for the same, by the assistance of his Spirit. Hereunto I will adioine a briefe remonstrance of my duty vnto the CHVRCH, of my loialty vnto the KING: finally, I will conclude with a petition, and promise vnto your selues.

The FIRST is, my duety vnto the *Church* of God, in this flourishing Iland, or rather little world; the glory whereof

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I haue laboured to obſcure, with my vnfortunate, and miſ-aduiſed pen. But as [c] *Steſichorus* loſt his eies, by diſpraiſing the faire *Helena* of Greece, & recouered them, by praiſing her againe: ſo, to reobtaine my former ſight, I wil expend al the faculties that I haue, in aduancing the dignity, & luſtre of this incõparable Church: *incomparable* in many reſpects, but ſpecially in two. *Firſt*, in the excellency of preaching the Goſpell. For as *God hath giuen the word, and great is the multitude of Preachers*: ſo, in their gifts, matter, and manner of preaching, ſingular alſo is the perfection of Preachers in this Land. *Secondly*, in the Common praier, and Liturgy, a iewel ſo pretious, that it cannot be valued at too high a rate.

[c] *See Auguſt. epiſt.* 13.

The SECOND thing was, my loialty vnto our gratious Soueraigne Lord, and King, whoſe mercy, towards me, hath been very great, in pardoning my offences, which, mediatly (at the leaſt) did touch his roial Selfe. The Subiects, whom I grieued, are vnder his dition: the Lawes which I violated, are vnder his adminiſtration: the Church which I ſcandalized, is vnder his protection: the Faith, which I impugned, is vnder his DEFENCE, by common right, and ſpeciall title. So that all theſe, coniunctiuely, might plead for a reuenge from his princely hands, ſince [d] *Hee beareth not the ſword in vaine.*

[d] *Rom.* 13. 4.

But, as I ſaid before, his Highneſſes mercy hath bin very great vnto me, in making me an example of his clemency, which, in truth, is ſo naturall vnto Him, that He (as ſometimes [e] *Auguſtus*) may well be called *Parens Patriæ*, the Father of his Country, becauſe (as *Seneca* teſtifieth of *Auguſtus*) *apparet illum dare pœnas, cùm exigit*: It appeares that He doth ſuffer puniſhment Himſelfe, when (by compulſion) He doth take it of another.

[e] *Senec. de Clem. lib.* 1. *cap.* 10.

It is my ſpeciall obligation, therefore, beyond a common duty, to pray (yea I pray now, and beſeech you all to ioyne your hearts with mine, lifting them vp vnto GOD, for Him) that his Maieſty may inioy a peaceable raigne, a proſperous eſtate, and obtaine a bleſſed end, after a long, and happy life; that He may be tranſlated, from an earthly, vnto an heauen-

ly kingdome, where the glorious Lambe sitteth, [f] *The King of Kings, and Lord of Lords*: that, as now, he raigneth [g] *by him*; so there he may raigne *with him*, in that happinesse, which hath no misery, in that abundance, which hath no want, in that security, which hath no feare, in that eternity, which hath no end. Amen.

[f] *Apoc.* 19. 16.
[g] *Prou.* 8. 15.

Now THIRDLY, and lastly, I turne my speech vnto you, deare, and welbeloued Countrimen, in whose audience, and with whose patience, I haue made a full and free confession of my error. I haue not hid it (for thereby I should hide God from me, not me from God) I haue not hid it, I say, by *Negation*, nor by *Extenuation*, nor by *Iustification* thereof, remembring what was [h] lately deliuered here, in the prosecution of a Text, well chosen, and excellently handled. [i] *He that hideth his sinnes, shall not prosper: but he that confesseth, and forsaketh them shall haue mercy.*

[h] *Februar.* 10. by M[r]. Kitson of Peterhouse in Cambridge
[i] *Prou.* 28. 13.

As for your charity towards me, I cannot doubt, but that, at the least, you will esteem of me, as S. *Paul* did sometimes iudge of *Onesimus*, *Philemons* seruant: [k] *It may be that he departed for a season, that thou shouldest receiue him for euer.*

[k] *Philem. vers.* 15.

As for me, I trust in God (by the gratious assistance of his holy spirit) so to comport my self in the whole course of my studies, and actions, that, with iust application, you may call vnto your remembrance that, which S. *Paul* said, a little [l] before, of that fugitiue seruant: *He was vnprofitable in times past, vnto thee, but now profitable both vnto thee, and me.*

[l] *Ibid. vers.* 12.

Wherefore, I request you, Brethren, to praise God, with me, and for me, who hath thus extended his *Mercy*, *Loue*, and *Grace* towards me, *when I was dead in sinne*. Pray him also, that I may vse his blessings, to the honour of his name, and benefit of his Church. Finally, I beseech him for you, and my selfe, that we all may haue, for the end of our actions, his glory; for the rule, his word; for the fruit of our faith, the saluation of our soules through Iesus Christ our Lord; to whom with the Father, and the blessed spirit of both, be ascribed all maiesty, power, and dominion, in heauen, and in earth, now, and for euer: Amen.

FINIS.